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On Earth Peace Among Men

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Cover—Adoration of the Shepherds, by A. Vandyke (Photographed by Three Lions, Inc.)

Monthly Thoughts

BY CHARLES FILLMORE

To be Used from December 1 to December 31

Illumination: The light of the Christ consciousness shines full upon me, and original spiritual understanding is revealed.

Prosperity: Through the birth of the Christ consciousness in my soul, all God's rich gifts are now bestowed upon me.

Healing: The glory of the Christ consciousness now awakened in my soul, quickens, heals, and strengthens me.

For instructions about these thoughts turn to page 48

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Christmas— Its Scientific Meaning

from the writings of

CHARLES FILLMORE

A VERY LARGE number of persons who believe that religion is more than emotion and ecstasy welcome joyfully the announcements of the scientists that they have discovered a kingdom quite superior to the physical yet related to it by laws that can be applied by those who understand them.

That the potential assets of the invisible elements are far beyond anything man has ever conceived in his wildest dreams is asserted by these modern scientific seers and prophets. If what they have described as existing in this newly discovered fourth dimension were printed in the Bible it would not be believed. The story of Joshua's stopping the sun for a whole day and Jonah's living three days in the whale's belly are not to be compared in credibility with the

claim of Sir Oliver Lodge that there is power enough in a cubic inch of the ether to run a forty-horsepower engine forty million years. This claim of Sir Oliver Lodge is tame compared with numerous others voiced in the books of these scientists.

Jesus described this kingdom of the heavens or fourth dimension in many parables and comparisons. That it was of more value than all earthly things He illustrated in the parable of the man who discovered a treasure hidden in a field and sold all he had and bought that field. Science is bringing certain greatly treasured elements of that fourth-dimension kingdom into the earth, and we are enjoying their coming in light, heat, power, radio, and ultraviolet rays quickening growth in vegetables and fruits and above all vitalizing the bodies of men, women, and children.

This is but the beginning of the prophecy written in Revelation: "And he carried me away in the Spirit to a mountain great and high, and showed me the holy city Jerusalem, coming down out of heaven from God, having the glory of God. . . . And the nations shall walk amidst the light thereof: and the kings of the earth bring their glory into it."

This does not say that Jerusalem, a type of heaven, is far away in the heavens and that we are going to it through death, but it states that heaven is to be set up in the earth and the "kings of the earth" (the spiritually developed) are to enter into it and bring their "glory" into it. Physical science is making visible in mechanical appliances only a few of these marvelous forces from the heavens, but even now the great need is spiritually developed persons who can lay hold of the supermind elements and restore

the physical organism of the race to its original vitality, even eternal life. Scientists tell us that they are developing powers beyond man's ability to control them. Scientists do not claim that the fourth dimension, with its amazing energies, is identical with the kingdom of the heavens described in parables by Jesus, but some of them have stated that they are satisfied that Jesus was familiar with the ether and used its superpower in His miracles. However, as they become more familiar with the evidences of a directive mind in the design and activity of these invisible forces they will be compelled to admit that there is something more than blind matter behind the universe.

The American scientist, Professor Millikan writes: "Matter is no longer a mere game of marbles played by blind men. An atom is now an amazingly complicated organism, possessing many interrelated bodies and exhibiting many functions and properties —energy, radiation, waves, and so forth, quite as mysterious as any that used to masquerade under the name of 'mind.' Hence the phrases 'All is matter' and 'All is mind' have now become mere shibboleths devoid of meaning."

Metaphysicians protest that the phrase "All is mind" has not lost its meaning but has risen to first place as a concise statement of the underlying cause of all existence.

Right here is where scientists need to realize that they are still blind men playing a game of marbles, as compared with what they will be when they awaken their latent spiritual faculties and behold the majesty, harmony, and power of the unseen

fourth dimension, which they now postulate as existing but which they have never seen.

This awakening or development of the spiritual man is symbolized by the birth, life, crucifixion and continued existence in the heavens or ether of the man of Nazareth, Jesus.

Divine Mind ideated man, but the idea had to be developed in a manner similar to the development of the unseen image imprinted by light on the photographic film. In his beginning man is I AM identity, charged by creative Mind with infinite potentiality but unconscious of it. The attainment of consciousness is the supreme objective of man.

The first movement of man's I AM is in the world of forms and shapes: he is a child of nature, Adam is in a garden, a mind with everything to learn.

This child of nature develops in aeons of time an intellectual capacity that lifts him above the animals and creates in him a desire to know and understand God and the mysteries of the universe. But spiritual things are "spiritually discerned" and man must go deep within himself and stir up the Spirit awaiting his recognition; then he will take on an entirely new and wonderful soul-and-body unfoldment. Jesus referred to it as the "regeneration." He said, "Ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

"Twelve thrones" refers to the twelve fundamental faculties latent in every soul, which are raised to power—"sit upon . . . thrones"—when the pent-up electronic energies in the atoms and cells are re-

leased. This is all told in symbols in the Gospels but can be understood only by those who experience the passing of man from the natural to the spiritual plane of consciousness.

Jesus was the incarnation of a great soul who had attained creative power in a former cosmic evolution. This world and everything on it was brought forth by Him in many earthly incarnations. He was the spiritual and personal genius of a long line of seers and prophets who have appeared in history and out of history, Moses being the one best known to us. Referring to His Mosaic identity, Jesus said, "For if ye believed Moses, ye would believe me; for he wrote of me." We behold in Jesus Christ and our relation to Him how men who have developed the divine image in themselves become creators of other men. Jesus, originally a man as we are men, unfolded the God-Mind in Himself until God became so fully expressed in Him that He was God's image identified, or God's only begotten Son, or idea made manifest.

In His personality as Jesus He was a man among men, but the God-Mind in Him, called Christ, had been advanced far beyond the consciousness of any other man in our race. But as He stated, we can through Him come into the same sphere of glory—that is, of spiritual power—that He occupied. "But as many as received him, to them gave he the right to become children of God, *even* to them that believe on his name."

Jesus, being the incarnation of one who had attained the Son-of-God consciousness, everything He did and every occurrence connected with His life has

a spiritual quality and is of vastly greater importance than that of any other individual ever born upon this planet.

Mary, a virgin, conceived the seed as an idea in Spirit. Medical authorities claim that European records testify to cases where virgins have become so exalted spiritually that they have conceived and given birth to infants, as the Bible states Mary did. So the virgin birth of Jesus is not a miracle but the attestation of a law not fully understood or observed. Many devout and spiritually minded mothers have felt that their children were conceived "not of blood, nor of the will of the flesh, nor of the will of man, but of God."

The "new birth" and "regeneration" experienced by those who follow Jesus in unfoldment is a process of Spirit and Mind raising the atoms and cells of the physical to a higher energy level. According to modern science the atoms composing the cells have imprisoned within them amazing electronic forces waiting man's ability to unlock them. For example, it is stated that if the atoms in a single teardrop were suddenly freed, the explosion would wreck a six-story building. Every thought and in fact every process that goes on in mind and body is constantly setting free some of these imprisoned electrons, and if we do not know how to harmonize and control their dynamics they react upon and finally destroy our flesh body. Thus a man of unusual mental energy accumulates a charge of lightning that will sooner or later strike his nervous system and "ground" in what is called a "stroke." This is the climax of living without a knowledge of Truth.

When man asks for spiritual guidance he is shown that he has power through mental concentration and control of his feelings not only to free his electrons but with them to build a higher-type body, thereby following Jesus in the regeneration.

The birth of Jesus in Bethlehem of Judea points to the place in the physical organism where the spiritual body first begins to form. The name Bethlehem means "place of food," which we readily see represents the stomach. Digestion splits up the food into its primal elements, and it is here the mind lays hold of the life-giving particles called electrons and protons. These energies are transferred to the new body through the power of praise (the name Judea means "praise Jehovah"), exultation and joy, that

"Out of thee shall come forth a governor,
Who shall be shepherd of my people Israel."

The Wise Men from the East bringing costly presents to the young child represent the outpouring of the stored-up riches of the subconscious (East) rushing to add their reserve of wisdom and experience to the upbuilding of the new body, through the Father, Son, and Holy Spirit. King Herod seeking to destroy the young child represents the ruling will in sense that resents the establishment of another power in its kingdom. The sensations and physical reactions one sometimes feels in regeneration should be wisely handled and the Herod mind ignored, as is implied in what the Scripture says of the Wise Men: "They departed into their own country another way."

Some metaphysicians imagine they are ill when their sensations are merely the spiritual mind tearing

down the physical organism and with marvelous skill building a new body that will endure forever. This is the "house not made with hands, eternal, in the heavens.

The celebration of Christmas by making presents to children in the name of Santa Claus is an outward symbol of the bringing of gifts to the young child by the three "Wise Men" Father, Son, and Holy Spirit. These three principles co-operate in man to construct his heavenly organism, which is the "temple of the living God."

This understanding of the scientific and orderly construction of man's eternal body should appeal to all logical minds and give them a firm foundation for the hope of eternal life. God does not at death give us a heavenly body but makes it possible for us to earn that body by honest work, and thus escape death. Jesus "advanced in wisdom and stature." So we may also grow, if we seek to know and conform to divine law. Thousands of persons are in the new birth and do not realize it. When the angel told Mary that she had conceived by the Holy Spirit she questioned it.

Those who have been faithful in following Jesus throughout the centuries will finally form a world federation in His name, which will be the nucleus of a new race, through whom the kingdom of the heavens will be developed in this earth, and it will be ruled by the "kings of the earth."

With the understanding that the birth of Jesus represents the beginning of a process by which all of us may transform our mortal bodies into spiritual bodies we see the scientific meaning of Paul's state-

ment that "this corruptible must put on incorruption, and this mortal must put on immortality." Paul thought that this transformation was to be accomplished "in the twinkling of an eye," by a miracle, but now that we have science showing us that all things are under law and that the cells of our body are inherently immortal, we see that what we looked forward to as a miracle to take place after death can be brought to pass right here and now. The new Christ body is not formed in the dead but in the living. "God is not *the God* of the dead, but of the living."

Wherever You May Journey

Jessie Wilmore Murton

Each day I pray for you, beloved! At dawn,
When you look at tall trees and changing skies,
Know that God hears my small petition rise
In your behalf. And when the light is gone
And steadfastly the stars His love proclaim,
Then, too, I talk with Him as with a friend
And ask that His deep peace and love descend
To bless you, as I whisper low your name.
There is no place, beloved, that you may go
Where my prayer cannot follow! Every star
I call as witness to remind you so.
Wherever you may journey, near or far,
Remember, God and I still think of you
And fold our love about you, warm and true.

"Be of Good Cheer"

GEORGIA MOORE EBERLING

SOMEONE HAS SAID, "Our true nationality is mankind."

This has always been the Christian concept. The Bible is a universal book. It fits the needs of all peoples and all ages. Human nature seems to be much the same through all generations. God's promises are for us today as truly as they were for the persons who first heard them.

In those faraway and dark ages men and women had problems, fears, griefs, and urges similar to those we experience today. If we but accept and claim them, God's promises are ours. They are many and varied. They cover every department of life.

God knew that there would be weariness in the world. Jesus invites, "Come unto me . . . and I will give you rest."

When strength is gone we are told that "they that wait for Jehovah shall renew their strength," and "in quietness and in confidence shall be your strength."

Sooner or later every one of us comes to "wit's-end-corner." Sometime in life we are like the Israelites at the Red Sea—a flood before us, the enemy behind us, cliffs on either side. Then God says, "Call unto me, and I will answer thee, and will show thee great things, and difficult, which thou knowest not." "Draw nigh to God, and he will draw nigh to you." If we fail to draw near and call for help, the promise cannot aid us.

In the Epistle of James we read, "If any of you lacketh wisdom, let him ask of God, who giveth to all liberally." Our Lord told the Twelve that words would be given them when the need for answering accusers came. In the Book of Isaiah we read, "It shall come to pass that, before they call, I will answer; and while they are yet speaking, I will hear."

War and rumors of war appall us, but God warns, "If my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins, and will heal their land." Our own land needs this healing, just as did the lands so long ago. As we read of prayer bands being organized in our nation's capital, as we hear the President calling humbly upon God, we begin to feel that our land is getting into position to claim great promises. First, we seek the kingdom of God; then truly, "Jehovah your God, he it is that fighteth for you." Joel's words may well apply to us: "Fear not, O land, be glad and rejoice; for Jehovah hath done great things." Perhaps then we shall learn that "my people shall abide in a peaceable habitation, and in safe dwellings, and in quiet resting-places."

Jesus Christ healed all manner of sickness when He was on earth. There is a promise, "I will restore health unto thee." Again, "He will keep the feet of his holy ones," and "the righteous shall come out of trouble." Best of all, we are told of a land where no inhabitant shall ever say, "I am sick." God shall "wipe away tears from off all faces" in this country to which we are bound.

To the fearful—and they are legion in this day—

the word of comfort is, "Be not affrighted . . . for Jehovah thy God is with thee whithersoever thou goest."

"In the fear of Jehovah is strong confidence;
And his children shall have a place of refuge."

Yes, war exists, but God's people are assured that "no weapon that is formed against thee shall prosper." God declares, "I will go before thee, and make the rough places smooth."

Always there are those who lack material things, and often they take anxious thought about their needs. God promises that He will bless our bread and water and "will make the wilderness a pool of water," "will cause the shower to come down in its season; there shall be showers of blessing." Above all, we know that "God shall supply every need of yours according to his riches in glory."

Druggists and doctors say that never before has there been such great demand for sleeping pills and quieting potions as today. Over and over we read of a death caused by an overdose of sleeping pills. A druggist told me: "These persons do not mean to kill themselves. They just want sleep, and the pills have to be increased in number from time to time." Then comes a time when a person takes too many.

We have the assurance of the Psalmist:

"In peace will I both lay me down and sleep;
For thou, Jehovah, alone makest me dwell in safety."

In The Proverbs we find:

"When thou liest down, thou shalt not be afraid:
Yea, thou shalt lie down, and thy sleep shall be sweet." These promises are for us today, if we meet the conditions and have faith to claim them.

There may be conflict all about us, but within we may have that peace of God which passes understanding. None but the one who has experienced it can know the joy of the river of peace, which is deeper than the flow of conflict.

Until this glad day there will be sorrow, but Jesus said: "I will not leave you comfortless." "I will in no wise fail thee, neither will I in any wise forsake thee." If we seem to be forlorn and forsaken, it is because we are the ones who left the Father, the prodigal sons who must learn "the hard way." Our Father was just where we left Him. We must return to the Father.

"Heaven and earth shall pass away, but my words shall not pass away," our Lord told the apostles. Today people shake their heads and say; "Everything has been tried. Is there really a remedy? We still have war and poverty and oppression and injustice."

God sees all this, and after man has tried everything else and in his helplessness reaches up with pleading arms to our Father, He says, "Behold, I will do a new thing; now shall it spring forth."

But always there is the condition, "Seek ye first his kingdom." Really, even troubled world conditions presage the end of troubles, foretell the coming of God's kingdom.

Our Lord lived on earth in a troubled day. He knew that we would have our problems, but still He claimed victory for us. "These things have I spoken unto you," He told His followers, including you and me, "that in me ye may have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

The Abiding Gift

A CHRISTMAS STORY

ZELIA M. WALTERS

As THE NEIGHBOR left the house, Adenah rose to call her child. For days rumors had been flying that the Master was coming that way, and all the town was waiting. Now the neighbor had brought the message: "He is sitting to teach in the grove at the turn of the road."

"Come, Joseph, come quickly," called Adenah, "we are going to see Jesus."

"I don't want to go," said the little boy, who was busy with a heap of small stones and sticks. "I'm building a stable to keep the donkey in."

"Come at once, beloved. You must see Him this once while He is near us. Then if there should be no other time, you will remember Him all your life."

The child was not interested in something to remember all his life. He came unwillingly with backward glances at the heap. His mother bathed him and dressed him in a clean little toga. Then taking his hand, she led him toward the grove.

She was anxious when she saw the rough road filling with people all bound in the same direction. Some were supporting cripples, some carrying the sick on clasped hands. So many people, so many needs, and she wanted only a blessing for her child. Would there be any chance of getting near Jesus with her little one?

She saw Him seated on a knoll by the roadside,

and indeed the crowd was pressing about Him. She found a place close to a tree where she could be near Him, and where the crowd would not press upon Joseph. She heard the prayers and cries for healing. She even saw someone coming back, walking with confidence, and saying, "Thank God, and this His Prophet. See, I can walk!" She almost forgot her own errand in this wonder. But she couldn't long forget. The child twisted about and fretted. "Mother, let's go home. I want to go home. I'm thirsty. I want to sit down. I don't like it here."

She tried holding him up in her arms so he could see Jesus. For a moment he was quiet, staring. Then he saw another child near and tried to squirm down to it. He was too heavy. She could not hold him. And he kept tugging to be free.

"Are you taking the little boy to Jesus for a blessing?" said a friendly voice close at hand.

She looked into the face of a woman who held two children close to her.

"Why," she stammered, "I wouldn't think He'd take the time. He is so busy. The rulers, the rabbis, will want to speak to Him. Just for children—He couldn't take the time."

"Oh, but He would," said the stranger confidently. "I've seen Him before this. He is kinder than anyone could ever think. He likes children, and when they get close to Him you can hardly keep them away. I'm going. If we keep close together we can get to Him."

Adenah followed closely behind the woman. Once, in edging around a large defiant-appearing rabbi, she looked back and saw that other women

with children were following. She almost dropped behind then. What would he think, the one they called Master, if only women and children came to take up His time? As she drew closer she no longer thought of falling back. It was very quiet for all the crowd, and she could hear what He was saying. She could scarcely believe she heard aright. He said there were but two commandments, and she was sure she had learned at least a hundred. What were the two that were of such supreme importance? "Thou shalt love the Lord thy God with all thy heart, and . . . Thou shalt love thy neighbor as thyself." She heard that clear voice sending the message over the crowd. But before she could begin to think what it meant she found herself standing with other women in the clear space before the Master. She tried to retreat, but the crowd behind seemed an unbroken wall.

Now one of the Master's attendants was advancing upon them, thrusting his arms out to push them back.

"Take these children away," he said. "Can you not see that the Master is busy. Your children but distract those who are considering the things He says. Make haste. Take them away."

Adenah turned and tried to find a place in the crowd. But before she could move even a step the clear voice spoke out so that all could hear: "Suffer the little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven."

As if it were a signal, a tiny girl tottering on her unsteady feet let go her mother's hand and started toward Him. Adenah, and the others too, stared as if they dared not believe their eyes. For Jesus, stooping,

held out His arms, and the baby ran to Him, crowing in laughter. Jesus lifted her and brought her flower-like face close against His cheek. The child snuggled down in His arms as if she meant to stay.

The attendant stood aside. The mothers with their children surged forward. They made a circle around Him, placing the children before Him. The children were unafraid. They clung about His knees, climbed onto His lap, held to His robe, babbled their requests, offered kisses, and caressed His face. And He was laughing in return, reaching out to draw the shyest ones closer. Adenah fell to her knees as she gazed. She was praying, though she was not conscious of words. "God of our fathers, Thy grace has indeed come to Israel." Why had she ever been a little afraid of approaching this Lord and Master? He was love in which there was no fear.

And now the children suddenly became quiet. He was marshalling them before Him, one by one, and on each little head He placed His hands and repeated the words of the old familiar blessing. No child was left out. And when He bade them go to their mothers they turned, and, still being very quiet, looked for the familiar faces in the group that waited.

Adenah took her child's hand. And now a way was opened through the crowd. The mothers and children turned homeward. There was no talking. They appeared as if a halo of glory surrounded them. They must retire to think of what they had seen and heard, to look with a cleared vision upon these little ones on whom the Master's blessing rested.

Some twenty years after this scene Joseph lived in a small stone house near Jerusalem with his young

wife Deborah. His farm was well kept and fruitful. He lived at peace with his neighbors, and never sought for notice or preferment. He was known as a kindly young man, always ready to help a neighbor in any need. A few of the country folk were aware that he had been one of the children blessed by the Master when He walked along their highways. They didn't often speak of it. To some the figure of the Master was the shadowy remembrance of a gracious friend. A few belonged to a group who called themselves "believers" and who met on Sabbath afternoons to talk of the teaching. They were sure that Jesus was alive. There were two who claimed to have seen Him after He had been laid in the tomb. These believers did seem a little different; not only could one always count on them for help but they seemed to live in serene confidence, unstirred by the rumors of strife and disaster that came with increasing frequency.

Twenty years had passed since the little boy Joseph had been led forward to stand before Jesus but he had forgotten nothing of that day. When he closed his eyes he could see that smiling face above him. He could feel the hand on his head and could hear the solemn words of the ancient blessing. Though he was an obscure farmer, he had always known that he was Christ's man and that some day he would be given an opportunity to give the thanks that had always been in his heart. Whenever his mother came for a visit he was likely to speak of it with her and Deborah.

"I owe a gift of thanksgiving to Jesus," he had said only the night before the opportunity came. "I

never saw Him again. I was so young and not able to give anything. I tried to be a good boy for Him. I always expected to see Him again, and if He asked me, I wanted to make a good report to Him. But that wouldn't be enough, when I owe Him all."

"Yes," said Adenah, "we owe Him all that gives hope to us, to Israel and the nations afar. I wanted to present Him with a gift. But when I would have gone back the next day He was gone. I, too, thought I would see Him again, but He did not return to our village. Nevertheless I have saved my one gold piece all these years. Perhaps some day—some day," her voice trailed off. It was a dim hope. She did not expect to see that beloved figure upon the road again. But the gold piece was still hidden at home.

"I have saved no gold piece," said Joseph soberly. He couldn't save so much, what with Deborah, the new home, and plans for the future. "But when He comes again I can give Him my service. I will do anything He asks of me."

Joseph did expect to see Him again; perhaps coming in splendor with a royal train behind Him.

"I never saw Him," said Deborah. "But I do know what He was like. Joseph so often has told me, and then we read John Mark's scroll on the Sabbath."

"Ah, yes," said Adenah. "Many will know Him who did not see Him as He walked among us."

Someone was without the court, knocking at the gate. Deborah opened it and invited the neighbor in. He would not seat himself on the bench. He stood before Joseph, and when he spoke his voice was hoarse with grief.

"Joseph, will you come? My little son is sick unto

death. Oh, I know what you have said, that you are no physician, no healer. But you knew the Master, and you knew He gave power. And all in the village tell how you sat beside Lycamah when he was ill. You must have prayed and spoken the Word, for we know he rose up from the very gates of death, and is among us now. Come, my friend. Our only hope is you."

"No, no!" cried Joseph in quick protest. "Your hope is in Christ. He is the one Healer. Call upon Him. You know He said He would be with us. He will hear you. He will have compassion, and He has power."

"Ah yes, but do you come and pray with us as we call upon Him. The book says that He gave His power to those who should follow after and speak His word. Come, for you are stronger than we. And you know Him."

Now here was the thing Joseph had feared—that he might some time be called upon to speak Christ's word of healing. He had so often heard of Christ's healings. The two or three old men in the company of the believers had seen Him. They told the story over and over, and then sometimes they added the words the Master had spoken, "Lo, I am with you always." They believed that He would keep on doing the things He had done. Sometimes one of them would report a wonderful deliverance from trouble or illness. And Joseph knew that his neighbors thought he was in a special position because he had been one of the children to receive a blessing. But he felt so humble, so inadequate for any role of healer or leader. He never spoke in the Sabbath meet-

ings. He told the story of the blessing only when someone asked him for it. This was not because he was afraid. He knew that the disciples in some of the cities had been persecuted, imprisoned—even slain. But this small settlement had escaped notice. No one had interfered with their meetings. And the simple good neighbors lived in harmony. There were no informers among them.

Now this! Joseph was asked to stand out before them all and speak Christ's word. Ought he? Would he be able? But something stirred in his heart bidding him go. It was as if he saw that smiling face above him again, and felt the touch of the hand on his head. No, the Master did not come to bless a few children, clinging to Him that sunny afternoon. His blessing was for all the children everywhere.

Without a word, Joseph arose and followed the grieving father. When he stood in the house it seemed that the child was dying. He said, without any of his own planning to the weeping kinsfolk gathered about, the words that came to his lips: "Cease from weeping, Christ is here. Let all of us now ask Him for healing for this child."

Before he began his prayer, he saw that every head was bowed. All sounds of weeping ceased. He prayed silently. What he had to say was too intimate to be spoken before others. "Dear Jesus Christ, my friend and helper, as You once blessed me, bless now this little one with Your love."

He waited a moment and then added the words that had come down from Jesus, "Father, I thank thee that thou heardest me."

Lifted out of himself and his limitations, he

dared say it. He knew not how long he stood there with his eyes closed, sensing a glowing mystic radiance. He was roused by an exclamation. There was movement among the people in the room. Then a child's drowsy cry, "Mother!"

Apparently they did not even notice when he left. There were cries of "Thank you, Jesus, Master," and "Thanks to the God of Israel." Some of the family were weeping joyfully. Others were silent, staring. The child was sitting up, his mother's arms about him. He was struggling to get out of bed.

When Joseph came into his own home the two waiting women forbore to ask him a question. "Christ was there as He promised. The child is well," he said. Then he went out to walk alone among the olive trees. Neighbors kept coming to his house that evening. But when they learned he had gone out they seemed to understand. No one followed him.

Next morning life went on in the usual way. He went out to work in the fields. He still felt a glow, but he was a plain farmer again. It was not quite the same. Three times people came to ask him to visit the sick, and speak the Christ's word of healing. He had disclaimed any power in himself so plainly that they did not look upon him as a physician. They accepted what he said, and believed that he had been blessed in transmitting Christ's word.

It was a period of complete happiness. There was such a spirit of good will in the little house that it sometimes seemed when he looked up suddenly that there was a glow of radiance in the room. The crops in the field were growing vigorously. The village was wrapped in a feeling of harmony and prosperity.

When Joseph repeated the Lord's Prayer now, he placed special emphasis on "Thy kingdom come. Thy will be done, as in heaven, so on earth."

Then the blow fell. The fire of persecution had been fanned anew in Jerusalem. These followers of the despised Jesus were unsettling men's minds. Now, at length they must be rooted out.

At sunset one day a disciple arrived from Jerusalem and sought urgently the home of Joseph son of Sephar. When he was guided to the house Joseph invited him to sit at supper. At the end of the meal while Deborah was busy with household work, the disciple sat near Joseph and gave his message in a low voice. His last words as he took leave were, "And you must make haste, Joseph. They have heard of you in Jerusalem, how you are called to the sick, and how all the village has been led to believe in the Christ upon whom you call. Their rage is kindled against you. Make haste. Another day may be too late."

Deborah paused with a dish in her hands, looking with startled eyes to her husband. But when he had said good night to the visitor and turned to her, his face was alight as if he had received great good tidings.

"Deborah, at length I can give my gift to the Christ. You know all my life I have wished that I might give Him some precious thing to show my love and thanksgiving for His grace to me from my infancy even till now. It has come. I can give Him my life and all that I have, and can do."

"Joseph, Joseph! You are not going up to Jerusalem to die!" Her voice was filled with anguish.

He caught her in his arms, and caressed her. "No, beloved. I am not going to die for Him—though I could do that gladly if He wanted it—I am going to live for Him. I am going to speak His word to those who have never heard it. True, we must leave this home we have made. The disciple bade me go to Antioch where there is a little company of believers who have asked the apostles to send them one who will tell them more of the Christ. Now I must make haste to escape because the priests in Jerusalem have heard of my teaching here. There I will meet with Paul, who will show me my field of teaching. Think of it, beloved. We will tell the story of Christ to those who have never before heard."

Deborah looked about the dear home that they had made together.

"Must we go soon? she faltered.

"We must start at daybreak. The persecutors are on the way."

Then he saw that Deborah was suffering. He drew her closer. He must comfort her in this sweeping away of the material things she had loved.

"Beloved, He never leaves us alone. He has promised. We go forth, not poor and stripped of all good things. For each thing we seem to have lost, He restores manyfold. We are not poor. We are children of the Father, and," (here his voice sank in awe,) "we are brothers of the Christ, doing as He did. Can we be thankful that we have something to give to Him?"

She was quiet in his arms. "I am thankful," she said. "I am not afraid. I can give all. And go forward!"

Temptation versus Faith

KATHLEEN W. WELCH

ONE OF THE greatest examples of temptation versus faith is the story of Jesus and the Devil in the wilderness. As the story goes, Jesus had fasted forty days and forty nights and "he afterward hungered." The first suggestion that the Devil presented to Him was that He should command the stones to be made into bread. But Jesus met this suggestion with His faith in the sustaining power of the Word of God. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Then the Devil took Jesus "into the holy city" and suggested that He prove the power of God to protect Him by casting Himself from the pinnacle of the Temple. Again, Jesus in His wisdom had His answer ready. "Thou shalt not make trial of the Lord thy God." Finally the Devil tempted Him by showing Him all the kingdoms of the world. "All these things will I give thee," he declared, "if thou wilt fall down and worship me." But Jesus was not to be tempted by wordly power or wealth or fame. He said, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." A perfect example of the power of faith over temptation.

A significant fact about this encounter between Jesus and the Tempter is that it is evident that the only power Satan had was the power to suggest; to present to the mind of Jesus such temptations as he

hoped would appeal to Him. If Satan had had power really to harm or destroy Him, he certainly would have done so without a moment's delay. So the Tempter tried instead to destroy His usefulness, His mission, His character, and His faith by tempting Him to choose material comfort, wealth, and power rather than His faith and trust in God, the good.

Temptation is presented to man in much the same way today. It is well sometimes to notice and analyze our reactions to constant suggestions that reach us—from friends, business associates, competitors, advertisers, radio, and television. We have to react constantly, either negatively or positively, to these suggestions. It is important indeed for us to have the right reactions. They may mean the difference between health and sickness, success and failure, happiness and misery, even life and death.

When tempted to look at things the wrong way I often remind myself that no one else can do my thinking for me. I alone can choose my own thoughts and attitudes. Jesus was alone with the Tempter, fighting His own battle, choosing His own way, and it was after He had chosen well that "angels came and ministered unto him."

I alone am responsible in my choice of a suggestion of failure or of success; of beauty or of ugliness and imperfection; of limitation and poverty or of prosperity and abundance of all good things; of love and friendship or of resentment and criticism. We acquire, day by day, either a mental attitude of faith and trust in good or a negative attitude of doubt. With the help of the Spirit of all good, all beauty, all worth-while things, we can gradually ac-

quire an attitude of faith in good, an expectancy of good. We can learn how to reach out for good.

Down the highway, a short distance from our place of business, is a small roadside building. Several couples tried to run a successful restaurant there. But after many failures it stood empty, the picture of desolation.

Then one day we noticed a good deal of bustle and activity there. Another couple was opening the restaurant. "They'll never make a go of it," said the would-be wise ones, "it's been tried too often. It's always failed."

But it did not fail. It thrived and became quite popular, and without a great deal of money invested in it. Now what caused that place to be a success in spite of the strong suggestion of failure that surrounded it?

I met the couple who opened it a little later. I could see instantly why they were succeeding. They have faith and confidence in themselves and in their venture. They expect to succeed. They radiate good will and good cheer. The woman had made the little restaurant attractive and cheerful with colorful curtains and pretty china. Green plants were growing here and there. The man's counter and kitchen were immaculately clean. They greeted each customer with a cheery hello and gave him quick and efficient service. They were "success-minded" and therefore were not afraid to give—of themselves, of their ideas, of their cheerful dispositions, and their service. They have faith in themselves and in the positive response of their customers to good service. "Whatsoever a man soweth, that shall he also reap."

Circumstances, world conditions, negative suggestions, or people do not have power to harm me, any more than Satan had any real power to harm Jesus. They can harm me and cause me trouble only when I let them. It is really up to me. People or circumstances can only suggest to me that I might fail; that, after all, I am only human and cannot be expected to do what Jesus did; that I am only a beginner in the study of Truth and therefore cannot be expected to have the necessary understanding. In short, I am only a weak human being and am not a beloved child of God. I am not created in His image and surrounded by His loving care, subject to His government and wise guidance.

If this temptation should come to you, put to work your faith in good. Meet the challenge! And with God's loving and mighty help, you will win out. If there is some person or situation disturbing you, begin now to get the best of temptation by blessing the person or situation. Bless everyone and everything connected with the problem, including yourself. See God's healing, perfectly adjusting, harmonizing power filling all space everywhere, ceaselessly active, powerful, and never failing. Pray each day: *"Father, please change in my consciousness what needs to be changed. Help me to see that any temptation to negative thinking is a challenge to my faith in Thee and in good. Help me through the difficult places. Help me to see always Thy light shining on ahead of me, illuminating my way. Help me to stay close to Thee and to Thy protecting love."*

If you do this, you will be amazed how quickly that difficult person or that trying situation will re-

spond to your changed consciousness. There will be a harmonizing, healing Presence at work for you. Bless it and praise it, and allow your heart to be filled with thanksgiving for it. That Presence will surely "make the rough places smooth." That temptation will prove to be a wonderful opportunity to learn and to grow. Emerson, in his essay "Compensation," writes: "Our strength grows out of our weakness . . . In general, every evil to which we do not succumb is a benefactor . . . so we gain the strength of the temptation we resist."

Jesus undoubtedly gained spiritual strength and poise and assurance from His temptations. So never think ill of yourself for having been tempted. A man or woman free from all temptation in this world would be a weak and useless person. And do not fear temptation. It can show that you have been found worthy of growth. Meet temptation face to face and refuse to be intimidated by it. No matter if everyone around you seems to be accepting daily negative suggestions, you can be different. "Come ye out from among them, and be ye separate." Stand on your own mental and spiritual convictions. Have faith in the goodness of God's children, in the beauty of His creation. Feel that you are a part of the great rhythm of life, of God's perfect and harmonious balance.

You are one with the spiritually governed movement of the tides and the beautifully controlled activity of the stars and planets, with the unfailing law that controls the growth of all living forms. "In him we live, and move, and have our being"—within that perfectly ordered and balanced rhythm of the universe. That perfect order and beauty is also within

you. To you suggestions of imperfection, of unloveliness, of failure, and negation are as mist that is quickly dissolved by the light of your faith in good.

Let the sunshine in; that is, put the realization of God's loving presence right there where the mist seems to be. The mist will disappear, as Satan disappeared from Jesus' experience, and angels of right thinking and clear vision will minister unto you. You will emerge triumphantly and joyfully from your encounters with temptation. And you will have a wonderful, free, and relaxed feeling of having overcome and grown to greater strength and understanding.

If One Alone

Grace Noll Crowell

If one alone has faith in me
I shall go forward, head held high,
Strengthened and brave to meet the days
I face as they go marching by.

If one has faith that I can do
My own appointed task, I must
Not fail and falter and thus prove
Unworthy of that splendid trust.

Although the road be rough and steep,
Its end too far for me to see,
God grant me courage that I may
Live up to that high faith in me.

The Three Gifts

GEORGE E. CARPENTER

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THE LIFE AND TEACHINGS of Jesus offer the most complete and practical philosophy of life known to man. His teachings, His life, and many incidents touching His life are so full of Truth that they are subjects for exhaustive study. Let us consider an incident that is seldom mentioned, yet one that is fraught with meaning.

While the infant Jesus lay in the stable in Bethlehem, three Wise Men came from the east to worship the newborn King. After bowing down to Him they gave to Him of their treasures. These Wise Men represent the wisdom and culture of their time, and their gifts were well chosen. They offered to the Christ child gold, frankincense, and myrrh. These were the most significant gifts that could have been tendered.

For ages gold has meant riches and the better things of the material world. It long has been the symbol of highest purity. In man gold represents a rich consciousness and sterling qualities. As the best qualities of man are attributes of God, gold, in connection with man, well may symbolize God. Gold often is hidden deep in the earth; to be useful it must be brought to the surface and refined. Likewise the best in man must be developed and refined. Man should strive to see God, the good, in his fellow man no matter how deeply it may be hidden. "In my

brother there is pure gold, and I, a miner, must find it."

To those who attach a significance to colors, yellow indicates wisdom. Gold, therefore represents wisdom in man. Wisdom is knowledge practically applied. The wisdom of God is a pearl of great price. "More to be desired . . . than gold, yea, than much fine gold"

Gold long has been a medium of exchange. Our thoughts are a more important medium of exchange. With them we build our lives. As gold is refined and purified, so we must refine our thoughts, ever keeping them fixed on the acme of purity, God.

Frankincense and myrrh were burned as incense. They are resinous gums obtained chiefly from oriental trees and shrubs. The word frankincense is derived from *franc* meaning true and *encens* meaning perfume. Today as for centuries past it is the chief ingredient of incense manufactured for religious use. Frankincense is in fact, as well as in name, the true perfume. It symbolizes the risen Christ, the true essence of God.

The Egyptians in embalming their dead used the same gums, spices, and herbs that they used to make their incense. There was one exception: Frankincense was reserved for an offering to their gods of the living. So should we never think of Christ, never use His name except in connection with life. Life joyous, triumphant, and eternal. "I am the resurrection, and the life."

Frankincense was stored in the temple at Jerusalem. We find the spirit of Christ dwelling in the body temple, the house of the living God, ready for

our use, waiting to meet our every need.

The people of ancient times regarded frankincense highly as a medicine. They used it as a curative in many ways. The Christ within heals every life. "Come unto me . . . and I will give you rest."

Frankincense burns with a bright, white flame and in ancient times often was substituted for oil lamps. When we allow the radiance of Christ's presence to illumine our lives we have little need of material light. The spirit of the Master in us glows with a bright, white flame shining forth to heal and to bless all mankind. "I am the light of the world."

The finest frankincense is obtained from young trees. Our young thoughts, those newly revealed by God, are our finest thoughts. Being newly born of God they are very close to Him. To be close to God is to be near perfection. Free from creeds, dogmas, and race consciousness such thoughts are the pure light of Truth.

We are as old as our thoughts. We never are too old in years to be young in Spirit. God, being eternal, never grows old. He is eternal youth. To grow old is to deny God. "Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven." Think thoughts of youth, and you will be youthful.

The word myrrh means bitter. In burning myrrh as incense the ancients changed a bitter substance into a fragrant aroma. By this act they hoped to gain some especial favor from their gods. Through Jesus we can change the bitter into the sweet. We can transform a drab, colorless existence into a life of joy, prosperity, and love.

At sunrise, at noon, and at sunset, the Egyptians burned incense and prayed to Ra their god of the sun. They used a different incense on each of the three occasions. At noon when the sun was shining in its fullest glory they burned myrrh. This was an offering to but one of their many gods. Through Christ we offer our prayers to the one God, who constantly shines on us. We should make of our lives a constant prayer, a prayer of thanksgiving. We can do this by living as God would have us live.

The custom of offering animal sacrifices to God was supplanted by the burning of incense. It was believed that the prayers of the worshipers would mingle with the smoke and ascend to heaven. Through Jesus our prayers reach the Father. He is our friend through whom we always can enter the kingdom. He is the friend who never fails.

To sacrifice means to "offer to God" or "to surrender to gain some other object." Jesus said, "I am the way." Through Him we offer ourselves to God. We surrender to His will. We give up the material life, the animal man, to enter the kingdom. We worship the Christ, and follow Him, to gain the joy of the lord, even eternal life.

Good thoughts are blessed guests, and should be heartily welcomed, well fed, and much sought after. Like rose leaves, they give out a sweet smell if laid up in the jar of memory.—SPURGEON

An Interpretation of
The Twenty-Third Psalm

CLARA BERANGER

WHY IS THE 23d Psalm one of the best known and best loved of all the psalms? Even persons who are unfamiliar with the Bible know this psalm, and many can recite it from memory. Essays have been written extolling its poetic beauty and analyzing its meaning.

Like most of the great writings of the Bible, the 23d Psalm has both a literal and a figurative meaning. It has surface simplicity and inner depth. In both Testaments the relationship between a leader and his people is frequently compared with that of a shepherd and his flock. The prophets warned kings, priests, and leaders by means of this comparison. In Ezekiel we find: "Woe unto the shepherds of Israel that do feed themselves! should not the shepherds feed the sheep?" When Jesus was reproached by the Pharisees for receiving publicans and sinners He compared the saving of a sinner to the rescuing of a lost sheep. "If any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine . . . and seek that which goeth astray?"

The analogy between God as the shepherd and His people as the flock is also used in both Testaments. "As a shepherd seeketh out his flock . . . so will I seek out my sheep." Jesus referred to Himself

as a shepherd. "I am the good shepherd; and I know mine own, and mine own know me." The apostles also spoke of Jesus as a shepherd. Peter said, "For ye were going astray like sheep; but are now returned unto the Shepherd and Bishop of your souls."

To understand the literal meaning of the 23d Psalm, we must remember that the early Hebrews were a nomadic people and owned flocks of sheep and herds of cattle as their main means of subsistence. They wandered about seeking fruitful land on which to feed their animals and pitch their tents. Later, when they found ideal pasturage in Palestine, they settled there and changed from a nomadic to a pastoral people. Bordering the pasture grounds were ravines and thickly wooded gorges where wild animals lurked. Wolves, jackals, bears, and lions were always on the prowl for stray members of the flock, and sometimes they even attacked the whole flock. Besides the danger from wild animals, there was the constant menace of a marauding tribesman who "cometh not, but that he may steal, and kill, and destroy." The shepherd defended his flock from these dangers by building a sheepfold, which was usually a walled inclosure so high that wild animals could not leap over it. Before a narrow door, leading into the fold was a guardhouse, where the shepherds took turns watching throughout the night.

The shepherd's day began at dawn, when he called the sheep outside the fold. Then, armed with a long staff or rod, and at times both, he led the way to the pastureland. There the sheep grazed until noon. The hot, dry climate of the East forced the shepherd to find shady places where his flock could

rest and drink. His sheep were afraid of rushing water, so the shepherd always looked for a place where little pools had been made by rocks or erosion. If he was unable to find still water, he dug hollows and filled them with water from a flowing stream.

After drinking and resting, the sheep were led to a place where the grasses were richer and greener, and there they lay down or grazed lazily. The Eastern shepherd led his flock. He did not drive them from behind as is the custom of the West. Trusting the shepherd, the sheep, with their strength restored, followed him "in the paths of righteousness," which in the Hebrew language of the day meant the right or customary way.

It was often necessary for the shepherd to move his flock through dark ravines or valleys, where wild beasts were a constant menace. In the mountainous land of Judaea there were many such dark valleys, but the shepherd could protect his sheep from death and keep them unafraid by warding off the animals with his rod and staff.

Enemies ever present in feeding places were not only wild animals, but poisonous weeds and plants as well. Before the sheep were allowed to feed the shepherd prepared "a table" for them by destroying the poisonous weeds, thus making the pastureland clean and harmless.

After the sheep were led back to the fold at night, the shepherd examined each one for scratches or wounds that may have been inflicted along the way. From a bowl of olive oil, always ready at the door of the sheepfold, the shepherd cleaned and anointed the wounds. Also near the door were a stone

jar of water and a large cup. Into this cup, filled to the brim, the sheep would dip their noses, and the cup would run over.

Then the sheep were safe in the fold. And the shepherd, his day's duty done, would rest. He knew that he gave his flock gentle care and protection. As he showed goodness and loving-kindness to them, so he felt that the goodness and loving-kindness of the Lord would be shown to him. Peaceful in mind, body, and soul he fell asleep.

Thus, has David, himself a shepherd, set forth in exquisite and figurative language the simple ways and duties of a shepherd in the Holy Land. But because he was also a divinely inspired poet, he embodied in the psalm deep spiritual meaning.

"Jehovah is my shepherd; I shall not want." God is to His children as a shepherd is to his flock. If we trust God as sheep trust their shepherd, we shall never want for anything—neither food nor drink nor housing nor right work nor any other benefit we desire. We shall have no fears or worries, for we know that when God is the shepherd of our lives nothing harmful can touch us.

"He maketh me to lie down in green pastures;
He leadeth me beside still waters."

When flowers or grasses or any other forms of vegetation begin to grow the first things we see above the ground are little shoots of green. Green in nature signifies growth. Green pastures mean a rich and luxuriant growth. When the Psalmist says that God makes us "to lie down in green pastures" he means that having overcome struggles and strivings with God's guidance we can relax in peace and abundance.

Throughout the Bible the word water is used to denote the greatest of blessings. Living as they did in a desert land, the Hebrews were dependent on water for life itself; and the finding of water was always a sign of divine grace. As water is used to quench physical thirst, so it is used symbolically to satisfy spiritual thirst. "And he that is athirst, let him come: he that will, let him take the water of life freely." As water cleanses the body, so it has become a symbol for cleansing the soul. "Then washed I thee with water; yea, I thoroughly washed away thy blood from thee."

When the Psalmist says that God, the shepherd, leads His flock "beside still waters," he is saying that if we have faith in God we shall cease being afraid of the turbulence of the world's rushing waters. We shall know that a loving Father forgives us and washes away our sins.

"He restoreth my soul:
He guideth me in the paths of righteousness for his name's sake."

After rest in green pastures and the spiritual refreshment of still waters, our souls are indeed restored to purity.

The word righteous is derived from two words meaning "right" and "wise" and is usually used to express moral rightness and virtue. The ancient Hebrews attached great significance to the names they gave their children. They tried to select names that would express their children's nature or condition at birth. But the highest significance was attached to the names for God. "And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto

the children of Israel, I AM hath sent me unto you." This passage from Exodus seems to be Moses' interpretation of *Yahweh,* the Hebrews' holiest name for God—the only God who "was . . . is now, and ever shall be." More than any other name for God, this one awakened loyalty and devotion and the feeling of God's presence. The name *I AM* stands for everything that is affirmative, omnipresent, and benevolent. When the Psalmist says, "He guideth me in the paths of righteousness for his name's sake," he is saying that God guides us to think right and to live wisely, that we may at all times glorify Him.

"Yea, though I walk through the valley of the shadow of death,
I will fear no evil; for thou art with me;
Thy rod and thy staff, they comfort me."

When we recognize that God is ever present in our lives we are confident that whatever life presents in the way of danger or sorrow or trouble, even death itself, we are not afraid. We know that God's love surrounds us and that His power protects us. We do not fear death, for we believe that the Christ, the real self of us, never dies.

The rod and the staff are symbols of divine power and guidance. Just as the shepherd used his staff to guide his flock to safety, sometimes drawing a sheep back from dangerous ground by encircling its neck with the crook of his staff, so we are led to safety by following the word of God. His word is the strong staff that will ever keep us on the spiritual path. And as the shepherd's rod was used to beat off treacherous animals, so the rod of God's power wards off dangers of any kind that may threaten us. Listening

to the word of God, confident of His protecting power, we know that we are safe in His loving hands.

"Thou preparest a table before me in the presence
of mine enemies:
Thou hast anointed my head with oil;
My cup runneth over."

Throughout the Bible God is revealed as the provider of food. In Genesis we find, "And out of the ground made Jehovah God to grow every tree that is pleasant to the sight, and good for food." During the Exodus from Egypt, when the Israelites in the wilderness feared death by starvation, God said to Moses, "Behold, I will rain bread from heaven for you." Every morning for forty years the Children of Israel were sustained by the manna that God provided.

Food also symbolizes spiritual sustenance, with God as the giver, the sustainer of life. "Give us this day our daily bread." In Deuteronomy we find "that man doth not live by bread only, but by everything that proceedeth out of the mouth of Jehovah doth man live." When Jesus declares Himself to be "the bread of life" He explains that the bread given to Moses was not the true bread, but that "the bread of God is that which cometh down out of heaven, and giveth life unto the world." He adds that those who believe in and come to Him shall never hunger or thirst. "I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world." To feed on the Christ is to receive His strength, to gain power to emerge from the wilderness of doubt, worry, and temptations of the flesh. When heart and mind are attuned to

God no enemy from within or without has power over us. One with the Christ, partakers of His flesh, we are immune to every kind of mortal danger. This is the table that God has prepared for us in the presence of our enemies.

Anointing with oil was a common custom in Old Testament days and a symbol of dedication of divine Spirit being poured upon things and persons. The Hebrew word *Mashiach* means "the anointed or the Messiah." Figuratively, it refers to God's spiritual anointment, the endowment of the individual with divine love, which has power to heal the world.

Literally, a cup is a receptacle from which to drink. As used in the Bible, it frequently refers to the contents of a cup, the blessing that God gives to refresh and to inspire us. In the 75th Psalm we find, "For in the hand of Jehovah there is a cup . . . and he poureth out of the same." When the wife of Zebedee asked Jesus to let her two sons sit next to Him in the kingdom Jesus answered: "Ye know not what ye ask. Are ye able to drink the cup that I am about to drink?" Here the cup symbolizes the Crucifixion, as it did when Jesus cried out, "My Father, if it be possible, let this cup pass away from me." In the communion service the cup symbolizes the blood of Jesus. "This cup is the new covenant in my blood, *even* that which is poured out for you."

When the Psalmist says, "My cup runneth over," he is saying that God's blessings and gifts are so many that they fill our lives to overflowing. When we take the cup of salvation and call upon the name of the Lord, He provides us with all we shall ever need.

"Surely goodness and lovingkindness shall fol-

low me all the days of my life;

And I shall dwell in the house of Jehovah for ever." Filled with the Spirit of God, we have faith in the future. We "fear no evil," for wherever our paths may lie we know that God will never forsake us and that goodness and loving-kindness are our heritage from Him.

The house of Jehovah was literally the Holy Temple. But of Jerusalem the expression "dwelling in the Lord's house" is often used to mean living constantly in the presence of God. In the 90th Psalm we find:

"Lord, thou hast been our dwelling-place
In all generations."

Paul wrote to the Corinthians, "For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens."

Can anything be more comforting, more peace inspiring than to think of God as our ever-kindly, ever-protective shepherd? Truly, if we trust Him and dwell constantly in His house, we shall never want for any good thing. With faith in His bounty we shall indeed "lie down in green pastures." "Beside still waters" we shall be ever quiet and calm, confident that since God is omnipresent nothing can harm us or disturb the blessed serenity of our lives.

This beautiful psalm has helped thousands of persons to overcome every possible kind of earthly difficulty. It has given hope to the despairing, rest to the weary, comfort to the sorrowing, and peace to the troubled. And because its message is universal and eternal, it is universally and eternally loved.

You Are Richer than You Think

JOHN PARKE

RECENTLY, at the end of a college semester, one of my students stopped briefly at my desk. "I just want to tell you," he said with enough diffidence to convince me of his sincerity, "how much I enjoyed your course and how I liked the way you presented it."

This young man was not, I feel sure, "polishing the apple." The course was finished; he had earned a creditable grade; and there was no chance of my teaching him in subsequent courses.

Suddenly this thought occurred to me: "He is presenting me with a gift—the gift of his appreciation. He has dug deep into his pockets and come up with the shiny coin of gratitude. How much better than a present purchased at the store and tied with bright wrappings!"

Though your cash balance may be unimpressive and your store of worldly goods small, you still have an unlimited supply of hidden resources from which you may draw at will. This is your own private supply of gratitude and appreciation, from which you may train yourself to draw easily and sincerely whenever the occasion calls for it.

All of us long for the means to be generous. But it does not necessarily take coins and checks, bills and barter to prove our generosity. An elderly relative of mine is one of the most generous persons I have ever known; yet her gifts are rarely the kind wrapped

in paper and tied with ribbons. Her handshake, her smile, her well-chosen words always seem to put one "on the top shelf." She has practiced using her supply of appreciation so long and so well that she finds it easy to draw from frequently and sincerely. Her letters, though not frequent or regular, are always full of the coin of thoughtfulness and appreciation. Children, small and large, flock to her, because she understands and appreciates them—and shows it.

I have another relative who is somewhat lavish in giving store-bought presents to her little nieces and nephews. Though these children accept the gifts, they have never fully accepted the giver. She has failed to develop an understanding and appreciation of children.

Wholesome and sincere expression of gratitude can be cultivated. No one really wants to be flattered. To practice flattery is like passing a bad check—neither is backed by a reserve of the true currency of appreciation. We have numerous opportunities to test and to draw from our supply of gratitude each day. Let us try to put ourselves in another's shoes and to understand fully his thoughts and actions. The postman who brings us a letter; the boy who carries groceries to our car; the paper boy who leaves our paper neatly folded at our door; the wife who bakes our favorite cake; the child who gives us a shell from the beach—they all furnish us with opportunities to practice generosity without paying a dime in cash.

All too often, perhaps, we are inclined to consider the cash price only and to forget another and very important part of any friendly transaction, that of appreciation. Not long ago I was sitting near the

women's shoe department in a large store, waiting for my wife to finish some shopping. The harassed shoe salesman fitted pair after pair of shoes upon the feet of a discriminating customer. Finally, after trying on the eleventh pair, she decided with feigned reluctance to buy the second pair she had tried on. "And will you hurry with the change?" she asked the salesman. "I have an appointment with my hairdresser at three o'clock." She said not a word of thanks, gave no smile of appreciation for the trouble she had caused the busy salesman. The woman paid the cash, but her debt was not cleared. She failed to add the touch of gratitude the occasion demanded.

There are many jobs you do for which no cash is expected, or even accepted. How nice it is, though, after teaching a Sunday-school class, to have someone shake hands with you and say that he personally benefited by the lesson you taught. This job in the Bible school or the presidency of the Parent-Teacher Association never brings in any cash. Yet what a glow you get when some understanding person generously makes you payment in the golden currency of gratitude. It takes only one or two such gestures to erase the debt.

Many times one does not even have to open his mouth to pass along the coin of gratitude. Three years ago, I began teaching a class in the adult department of a large Sunday school. There were two persons in particular in the class who listened with absorbed interest, nodding slightly as I, their new teacher, struggled to make a point about the lesson. From them I gained inspiration and confidence that helped me immeasurably.

Though the others were sympathetic listeners, I felt that these two were actually putting themselves in my place in order to reach a feeling of understanding and appreciation. Try to put yourself in a speaker's place some time. Look him straight in the eye and open your heart to him. You will be amazed, if you have not tried it already, at the difference it makes in you—and in the speaker.

Do not be stingy with your supply of appreciation. You deserve some yourself, and in turn you owe a portion to nearly everyone with whom you have any dealings. The more you draw upon your supply, the more plentiful it will become. Examine your assets carefully and dig deep into your pockets for the golden currency of gratitude. You are richer than you think!

ATTENTION REGULAR SUBSCRIBERS

The heavy holiday mail often causes delay in magazine delivery during the Christmas season, so the January issue of your Unity periodical may be slow in reaching you. Practically no mail is lost in this seasonal rush, but delays do occur. We shall appreciate your waiting patiently for the January issue of your magazine to arrive.

Thank you for your patience and co-operation!

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: The light of the Christ consciousness shines full upon me, and original spiritual understanding is revealed.

Prosperity: Through the birth of the Christ consciousness in my soul, all God's rich gifts are now bestowed upon me.

Healing: The glory of the Christ consciousness now awakened in my soul, quickens, heals, and strengthens me.

INSTRUCTIONS: Mind moves upon ideas; ideas are made visible through words. Our holding right words in the mind will set the mind going at a rate proportioned to the dynamic power of the idea back of those words. The word must represent swift, strong, spiritual ideas in order to infuse the white energy of God into the consciousness. Jesus delighted in making great and mighty claims for His God, Himself, His words, and for all men: "I and the Father are one."

For the coming month in the name of Jesus Christ, join in the Illumination, Prosperity, and Healing prayers, remembering His promise, "Lo, I am with you always."

Christ in man is supreme knowing. That which comprehends in man is understanding; it knows and comprehends in wisdom. Its comparisons are not made in the realm of form, but in the realm of ideas. It knows how to accomplish things.

Spiritual illumination is so marvelous and so far beyond the range of human explanation that it may appear to be supernatural. We cannot explain its appearance clearly, but this we know: When we attain oneness with the Spirit of pure knowing a new and higher understanding of all things sweeps into our consciousness, and our words take on a new meaning.

In divine illumination man does not consciously enter into the dual condition typified by "the tree of the knowledge of good and evil." God is all; evil is that which might be if man forsook his guiding light. In the serene mind of God there is no duality, no good-and-bad, no understanding-and-ignorance. The brilliancy of Divine Mind dissolves all shadows, all negations.

God lives in you and you depend on Him for every breath you draw. The understanding you have, be it great or small, is from Him, and you could not think a thought or speak a word were He not in it. You are the lamp in which He supplies the oil. "I am the light of the world;" "Ye are the light of the world," said Jesus. Affirm:

The light of the Christ consciousness shines full upon me, and original spiritual understanding is revealed.

The Christ consciousness is the awareness of an opulent spiritual mind that we name Christ; it is the consciousness of Truth.

The power of thought, God's greatest gift to man, is the avenue through which man can incorporate into his consciousness the rich, productive mind of Spirit.

The most highly prized spiritual gift, the expression of Spirit in man, is to be born anew into the realization that every good thing is ours now, as sons of God.

Divine substance is the mother side of God; it is a superabundant mind "stuff," the fertile mind soil, everywhere present, in which every spiritual gift is nurtured. It pervades all things, and inspires all things to action. A very important work in soul culture is the establishment in consciousness of a faith substance.

Substance is purely spiritual; it is formed by our thought into our own body structure, and into our world. The world is to each individual according to his thought.

We demonstrate prosperity by understanding the prosperity law and by having faith in it, not by appealing to the sympathy of others, trying to get them to do something for us or give us something. Faithfulness and earnestness in the application of the prosperity law will assure us of success. Affirm:

Through the birth of the Christ consciousness in my soul, all God's rich gifts are now bestowed upon me.

PACIFIC SCHOOL OF RELIGION

The Christ consciousness is the consciousness of the living word. When we have been "born anew," born into spiritual consciousness, we leave behind the personality, the idea that in our human self there is any power, and we look within to the intelligence of the Christ for guidance.

When we heal the sick we do not make the law of health but call to action that which exists eternally. When the healing power of God's faith is sufficiently strong to dissolve all adverse conditions and to open the mind fully to the power of the indwelling Christ, healing is instantaneous.

It is therefore plain to see that the one way to health is through the understanding of the law of Being, and obedience to it. The healing virtue is the restoring power of Being. "For power came forth from him, and healed them all."

To enter into the sacred sanctuary where the indwelling Christ reigns takes a continuous and steadied effort. The words spoken from this Holy of Holies has a mighty healing, redeeming power and builds for greater strength and ability to demonstrate. From this state of consciousness the sunshine of the Holy Spirit is flaring its healing ray through every organ and function of soul and body continually, and when we are open to Spirit, the healing power does its perfect work. In the name and through the power of Jesus Christ affirm:

The glory of the Christ consciousness now awakened in my soul, quickens, heals, and strengthens me.

There Is an Answer

MARY L. KUPFERLE

A YOUNG TRUTH STUDENT recently related to me a personal incident that serves as a simple but helpful reminder to her that God is a present help, available and ready at any moment to answer, supply, and fulfill her every need. She said that one spring day she and a friend were driving through a lovely park after lunch. They decided to park the car and walk up a grassy slope to enjoy the sunshine and beautiful surroundings. After walking leisurely up and around the small hill my friend suggested to her companion that they relax for a few moments in the shade of a group of pines.

Both young women were interested in the Unity teachings and found much in common to discuss. They were surprised when they realized that an hour had passed and it was time to return to the car. A few moments later, as my friend opened the door of her automobile, she exclaimed: "The ignition key is gone! It must have fallen off the key chain as we walked over the hill." Then she smiled quickly at her friend's look of concern and added: "Well, we know it isn't lost. This is just another chance to use the principles we've been talking about. We'll find it!"

Together, the two friends slowly retraced the steps they had taken an hour previously, each proceeding in silent prayer but with eyes alert to catch the gleam of the little silver key. After several trips back and forth over the traveled area my friend

stopped her search for a moment again to affirm that the Father would not fail them but would answer their need and reveal the key to them. A few minutes later, both young women seemed drawn once more to the parked car, although it seemed improbable that the key would be there, since they had scanned this area several times before.

As they stood together silently at the car door, my friend's thought, caught for a moment by anxiety, turned to the realization that the only other key was at home, almost twelve miles away, and that her friend was due back at work even then. Again, however, she rejected promptly the temptation to acknowledge defeat and suddenly declared aloud, "There *is* an answer!"

The other young woman looked at her quickly, then simultaneously stooped down and replied in a relieved voice, "Yes, there is, and it's right here at my feet!" She handed the key to my friend with a smile, adding, "It was lying on edge, almost completely obscured by the grass."

The value of this experience to my friend lay in the fact that the answer came just at the time she was almost ready to give up, just at the time she was at the lowest point of her faith. Yet she was willing to turn again to the firmest possible declaration of her trust. She remarked thoughtfully later on: "It may seem to you a small demonstration, but it was a big lesson to me in the value of persistence in faith. It has helped me through many difficult and more serious situations, reminding me that God always has an answer for me regardless of the nature of the circumstances. But I must be patient and per-

sistent in my faith; I must continue to listen to Him rather than to human doubts and limited reasoning."

God does provide an answer to every question within our hearts, within our lives, regardless of seeming complexity and in spite of seeming impossibility of solution. No matter how long a question has presented itself, no matter its size, God has an answer for us that will satisfy us and bring peace to our hearts, order to our affairs, and conviction to our minds. He is ready to do so at any time we, His children, become still enough to listen, willing enough to be obedient, faithful enough to set aside appearances for the Truth that is unchangeable.

The Father's answer is always an encouraging one, indicative of His nature, typical of His good. It is always of the wisdom that is kind and loving as well as sound in judgment. It is always of the knowledge that is farsighted, benefiting others as well as ourselves. It is always peace inspiring, invoking harmony. It is always an answer that uplifts, reassures, comforts, encourages, promotes good for all.

Our seeming inability to receive an answer to a prayer is many times due to our unwillingness to accept the answer that is simplest and most obvious. Perhaps, at other times, there seems to be no response to our prayer because we pray that the Father may give us exactly the kind of answer we want to receive. Perhaps we even tell Him the answer we desire Him to return to us as reassurance that our human deductions are correct. Or, perhaps in another instance, we tell Him how the situation must be handled, or we inform Him of the time element involved, or of what we think the other persons con-

cerned must be made to do in order that the answer meet with our approval—as though we have forgotten that He is the author of infinite wisdom!

When a divinely simple answer comes that would have us renew or transform our own minds do we refuse to accept it as the true answer to our prayer because we would rather have other persons do the changing? When the "still small voice" speaks calmly within our hearts, telling us to be more patient, more trusting, to proceed with our day's activities in a spirit of thankfulness, do we overlook this inner counsel as the true answer to our prayer because of its simplicity? When the clear Truth concerning a condition we have prayed about dawns within our consciousness do we hesitate to accept it as the true answer to our prayer if outer appearances continue for a time to belie the spiritual revelation?

We want God's answer, but we oftentimes hold to our own and thereby shut the door to the good results that come from humble acceptance without question. As long as we are fearful of what is spoken of in frightening terms as "God's will," we are doubtful whether God's will is good only! We wonder whether He truly knows what is best for us, while we ourselves are so sure of what is best from our human standpoint!

If we acknowledge that God is our Creator, a loving Father-Mother God, as Jesus taught, we can have no qualms about accepting His will. If God is all good, we can rest assured that His answer will be all good, not part good and part bad. If God is all wise, we can give up our human decisions for His spiritual directions without reservation. If God is

all love, we can set aside our concern for another's welfare and relax in the assurance that nothing but good can result for our dear one, regardless of what he seems to do humanly to go astray from God's love.

God has a perfect answer for every one of His children, for every one of their difficulties in this life. He does not fail. His answer comes directly to you, from within your heart and mind rather than from someone else who advises or counsels you outwardly. Another person may be a channel for helping you find the answer to your prayer, but, still, the answer is your own, direct from God to you. No one else can know what this answer is. It is between you and God.

In the same way, you may not know the answer to your loved one's prayer. This, too, is a private matter between God and your loved one, and his answer will come to him at just the right time and in just the right way. There is never a delay in Spirit, and no answer will come too late. God is always on time, for He is ever present as well as all present.

A Truth student seeking an answer to a delicate problem in human relationships prayed earnestly about the matter. Although she felt that she knew the right step to take, she hesitated to create outer conflict. As she meditated upon the Father's love and wisdom and ever presence, the thought came to her, "Before the question arises the answer is there." Released from further anxiety, unburdened of personal responsibility, this Truth student knew that the right words would come forth, the right decision would be made for the good of all concerned. She had her answer and followed through in faith, and the results were manifested in harmony and order.

Long before the question confronting you arose within your heart the answer was there. Long before the earth was created and its creatures brought forth and man fashioned in the image and likeness of God, God was there in all His love and wisdom and goodness. He still is here, still in your life as your vitality, in your mind as your wisdom and good judgment and guidance, in your affairs as harmony and peace and order, happiness and perfection.

God has the answer to our problems, for He Himself is the answer to every heart's question or desire. He can answer the smallest, most trivial question, and He can answer the biggest, most serious, and complex question, for nothing is too difficult—or too easy—for God to solve. As the question arises within our hearts, so the answer speaks from within our hearts. The sooner we quiet the clamor of the human self, the demands of the personal, and become still and listen, patient and trusting, the sooner we hear and know the answer within our minds and hearts. The more quickly the outer situation is changed.

The Master, tried by every form of negation, confronted by questions and conflicts and doubts similar to ones that beset us today, found His answers through prayer, through turning within in faith, then moving outwardly step by step along the way. When He had prayed in faith He then acted in faith as though the answers already were, and the results were manifested accordingly. His persistence in so doing was not spasmodic or happenstance. He desired to persist in Truth and He continued to do so regardless of what others thought or said or did. His faith was not based upon outer results but upon in-

ner conviction that came through prayer and the seeking of the Father's will of good.

He prayed and listened and found that the answers to the questions concerning sickness and unhappiness were wholeness and perfection and joy, the answers to the questions concerning sorrow and death were peace and happiness and life everlasting, the answers to the questions concerning problems of dissension and fear and hate were love and strength and courage. These answers arose within His heart, not from outer counsel and advice, and He went forth to carry out those answers in His words and actions in spite of the scoffing and disbelief of the surrounding multitude.

If your heart has called in anguish for an answer to grief or pain or lack, if your thoughts have been in torment over any difficulty concerning yourself or another, take time now to be still and pray once more. Know that the perfect answer you seek already dwells within your heart and is bringing forth the peace, assurance, and strength you seek, the same as it dwelt within the heart of Jesus and brought forth the peace, assurance, and strength that enabled Him to rise above all tribulation. Peace and satisfaction are your divine birthright as joint heir with the Christ. Be still and remember this, and remember that you were brought forth to be victor rather than vanquished, overcomer rather than the overcome. As you know this in the stillness of your own heart, a living answer will fire your being with renewed faith, cleanse you of the dross of unbelief and reveal the Truth! There is an answer, the Father's own to you His beloved son!

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10, December 6, 1953

UNITY SUBJECT—*Obedience to Divine Law.*

INTERNATIONAL SUBJECT—*Government under God.*
—Rom. 13:1-10; Acts 5:25-29.

1. Let every soul be in subjection to the higher powers: for there is no power but of God; and the *powers* that be are ordained of God.

2. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment.

3. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same:

4. For he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil.

5. Wherefore *ye* must needs be in subjection, not only because of the wrath, but also for conscience' sake.

6. For this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing.

7. Render to all their dues: tribute to whom tribute *is due;* custom to whom custom; fear to whom fear; honor to whom honor.

8. Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law.

9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself.

10. Love worketh not ill to his neighbor: love therefore is the fulfilment of the law.

25. And there came one and told them, Behold, the men whom ye put in the prison are in the temple standing and teaching the people.

26. Then went the captain with the officers, and brought them, *but* without violence; for they feared the people, lest they should be stoned.

27. And when they had brought them, they set them before the council. And the high priest asked them,

28. Saying, We strictly charged you not to teach in this name: and behold, ye have filled Jerusalem with your teaching, and intend to bring this man's blood upon us.

29. But Peter and the apostles answered and said, We must obey God rather than men.

GOLDEN TEXT—*He will not fail nor be discouraged, till he have set justice in the earth; and the isles shall wait for his law.*—Isa. 42:4.

SILENT PRAYER—*I am obedient unto Thy law.*

The Christian's place in the life of his nation is that of the loyal, law-abiding citizen. The temperate, law-abiding citizen is the good citizen. To obey civil laws is not difficult when a man has become a law unto himself, truly obedient to the inner law of his being and possessing dominion over himself through his indwelling Christ. The most highly accomplished citizen is the one who knows the Truth of the Christ and lives according to his knowledge. Such a man has due respect for God as well as for law.

The first verse of the 13th chapter of Romans reads, "Let every soul be in subjection to the higher powers: for there is no power but of God; and the *powers* that be are ordained of God." Every true demonstration of divine law has as its foundation the recognition of the "higher powers." Man in personal thought lacks complete understanding and power, but let man invoke the "higher powers" of Spirit, and he at once becomes more than man. Jesus said, "I do nothing of myself, but as the Father taught me, I speak these things."

To be in subjection to the "higher powers" is the highest goal of human attainment. The spirit of obedience is the spirit of love. Love is the most obedient thing in the universe; it is also the greatest worker and will accomplish more for man's happiness than all other agencies combined. If you want a servant that will work for you night and day, get in touch with divine love.

Modern democracies or republics as well as the constitutional monarchies, in which the democratic principles prevail, had their beginnings in revolution. Political freedom seldom comes without effort. Spiritual freedom, likewise, comes only through a radical transformation of the individual outlook. We are free in Christ because our desire in this consciousness is to do the things that are true, right, and for the good of all concerned. Not many of us were born into an environment where Truth was accepted without question as the rule of life. Those of us who had to achieve spiritual understanding have experienced a revolution in our thinking and feeling as we learned to look at life from the viewpoint of the Christ.

Faith in the Christ gives us insight into life's realities, so that we discern between the "things that are God's" and the "things that are Caesar's." In the Christ we have freedom to devote to secular interests the time and thought that these interests require. At the same time, our appreciation of the "things that are God's" is quickened. We see that in the final analysis all things are God's; that life in its essence is spiritual, not material, and that by acting in God consciousness we can render all things unto God.

The highest power that we are capable of exercising is love. To be subject to love is to be on the road to freedom. Love frees us from fear of its object, for love knows no fear.

Love works no ill to our neighbor; it works good. Therefore, love is the best qualification for universal citizenship that anyone can have. It covers all the commandments that we as citizens are required to keep. In the Mind of the Christ, love and faith are inseparable. Neither can exist entirely apart from or without some measure of the other. Love frees us from doubt and distrust. Lacking confidence in another person, we cannot give him our wholehearted affection or esteem. Lacking trust in God, we cannot lean our full weight on the "everlasting arms," but must strive to accomplish our ends in our own strength.

The responsibility for welldoing rests upon those who are free. Since by welldoing we "put to silence the ignorance of foolish men," it needs no other testimonial. It carries its credentials in its every act, and its soundness speaks for itself.

Bond servants of God are those whose conscience

holds them to the right course. Their standard is that of right and justice, and they win their freedom from sense dominion by waging the good fight of faith. The victory is to the strong in faith, the persistent in effort. To live requires effort. Those making the least effort express life imperfectly. To live well and truly is the mark of the Christ Spirit, the proof that the one who seeks to express the Christ is in possession of the true way.

No one can honor all men except as he beholds the Christ in them. He beholds the Christ in others as he becomes conscious of the divine Spirit within himself. One with the brotherhood in mind and heart, we cannot help loving them, but until oneness is consummated love is impossible to us. To fear God is to keep the law of life, because we know that this course is the right one for our well-being. To honor the king is to give free acknowledgment to all duly constituted authority. Freedom consists in this glad acquiescence, not in fighting or opposing the prevailing order. As we acknowledge God as the source of all that comes to us, we develop humility and come by degrees to the understanding that gives us a permanent place in the kingdom.

QUESTIONS

1. How may we realize and express true freedom?
2. How do we learn to discriminate between the things of Caesar and the things of God?
3. How may we attain a permanent place in the kingdom?
4. What is the foundation of every true demonstration of divine law?
5. Give the fundamental characteristics of a good citizen.

Lesson 11, December 13, 1953

UNITY SUBJECT—*Oneness, Within and Without.*

INTERNATIONAL SUBJECT—*One Human Race.*—Acts 10:9-15, 25-28, 34, 35, 44, 45.

9. Now on the morrow, as they were on their journey, and drew nigh unto the city, Peter went up upon the house-top to pray, about the sixth hour:

10. And he became hungry, and desired to eat: but while they made ready, he fell into a trance;

11. And he beholdeth the heaven opened, and a certain vessel descending, as it were a great sheet let down by four corners upon the earth:

12. Wherein were all manner of fourfooted beasts and creeping things of the earth and birds of the heaven.

13. And there came a voice to him, Rise, Peter; kill and eat.

14. But Peter said, Not so, Lord; for I have never eaten anything that is common and unclean.

15. And a voice *came* unto him again the second time, What God hath cleansed, make not thou common.

25. And when it came to pass that Peter entered, Cornelius met him, and fell down at his feet, and worshipped him.

26. But Peter raised him up, saying, Stand up; I myself also am a man.

27. And as he talked with him, he went in, and findeth many come together:

28. And he said unto them, Ye yourselves know how it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and *yet* unto me hath God showed that I should not call any man common or unclean:

34. And Peter opened his mouth, and said,

Of a truth I perceive that God is no respecter of persons:

35. But in every nation he that feareth him, and worketh righteousness, is acceptable to him.

44. While Peter yet spake these words, the Holy Spirit fell on all them that heard the word.

45. And they of the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit.

GOLDEN TEXT—*Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him.*—Acts 10:34-35.

SILENT PRAYER—*I acknowledge my oneness with all men in Christ and discriminate against no other person, class, or race.*

Peter's vision in this lesson has nothing to do with the matter of eating or not eating flesh foods. It pertains to the truth that men of all nations, of all races have one origin—God. God is the Father of all, and all have the same access to Him and to His perfection and good. "He himself giveth to all life, and breath, and all things; and he made of one every nation of men to dwell on all the face of the earth."

The Jewish people believed themselves to be the only chosen race of God. All others were called Gentiles and despised by them. Jesus knew and taught the truth that others also are acceptable to God. In His conversation with the Samaritan woman, wherein some of His highest teaching was presented, He broke the Jewish tradition and exemplified the truth of universal brotherhood. His parable of the good Samaritan is another striking example of His teaching that good is to be found everywhere, even in persons who may be looked on by others as inferior.

This lesson should teach us to appreciate all persons, whatever their race or nationality may be; it should teach us to deal kindly and justly with them, since they also are God's children. We have many opportunities in the United States to put this lesson into practice, because our nation is composed of the descendants of peoples of all races. We contact them daily in business, in shopping, at church, wherever we go. None of us has to look back many generations to find ancestors who came to this country as strangers and aliens, looking for a welcome and opportunity to make good. So let us always remember the words of Paul in our lesson for today: "There can be neither Jew nor Greek, there can be neither bond nor free . . . for ye all are one *man* in Christ Jesus."

We can apply this lesson metaphysically also to ourselves as individuals. Thus applied, we find in it the great truth that we should not see a great difference between that in us and in our lives which we have believed to be spiritual. Even the seemingly physical phase of our beings and our affairs of the manifest world, our so-called secular work and business are material only as we put material thought into them. As we learn to give them a spiritual significance in all our thinking and to apply the Christ standard in our treatment of them, they will express more and more in accordance with Spirit, and they will become spiritual. The blessing of the Holy Spirit will rest on them, and Spirit will operate through them just as truly as it operates in the phase of our beings that we have believed to be eligible for salvation and for contact with Spirit—our souls. To do our

part toward redeeming mankind and the whole earth, we must learn to see God everywhere and in everything.

Intolerance is personality at its worst. It puts its own limitations upon God and thus nullifies the spiritual quality of faith. To be tolerant of evil to the extent of becoming indifferent to it or of condoning it is evil in itself, but to fight evil with the weapons of personality is to resist evil with evil, and from such an undertaking good cannot come. Evil is overcome by active acknowledgment of good and the consequent establishing of the latter in consciousness.

Intolerance, however, often involves the best part of our nature, namely our faith in God. God is one, but until there is universal understanding all cannot worship the same aspect of God. Each worships that aspect of God of which he himself is conscious or that representation of Him which is his highest conception of supreme Being. The conception may not be an exalted one, but each believer is entitled to hold his own in this respect. What to one is the highest object of faith may to another be an object of utter skepticism, but each has a right to his own conviction and should be free to hold it until he is ready to exchange it voluntarily for something better.

In all ages true understanding has brought a tolerant spirit into manifestation. This spirit works to best advantage when we allow it to take possession of us or when we give ourselves to expressing it. Peter learned tolerance from a vision three times repeated by way of impressing the truth on one whose thoughts were set in an entirely different mold. Jesus

had told Peter to preach the gospel to all nations; but until the vision roused him to action, Peter did not realize the urgency of the command.

Tolerance is sometimes intuitive. A writer tells the following experience: "Once while crossing the path in front of Memorial Hall, Harvard, on my way to lunch, I met a colored workman, whose eyes met mine quite accidentally as we passed. In that instant I felt certain that the veil of flesh had dropped away from both, that I had seen into his soul and he into mine. We smiled simultaneously, a smile of perfect mutual comprehension; then passed on without slackening our pace, for there was nothing to say, but I at least had been momentarily transported into a world of spiritual realities where the childishness of race prejudice was transparently evident. 'This is the way things look to God,' I said to myself. 'How can He ever bear with our blindness?' "

Someone has said that "intolerance is not to be tolerated" in our country, the ideals and hopes of whose citizens are for "unity in essential things, liberty in nonessential things, and charity in all things."

To insure tolerance in our country, we need, first of all, to have it in ourselves as individuals. In addition to our devotion to the cause of Truth, we need love and humility to give us balance and to keep each of us in our rightful place, where we allow others the same freedom that we claim for ourselves.

QUESTIONS

1. How can each person help to insure tolerance in our country and work for its universal realization?
2. Does Peter's vision, as given in this lesson, have

anything to do with the eating of flesh foods? What does it teach? Why did Peter need to have this vision?

3. Did Jesus teach the truth of universal brotherhood? Give some examples that will support your statement.
4. Applied metaphysically, what truth does this lesson contain?
5. What should this lesson teach us?

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Lesson 12, December 20, 1953

UNITY SUBJECT—*Peace Shall Rule over Us.*

INTERNATIONAL SUBJECT—*Let the Prince of Peace Rule.*—Isa. 2:2-4; 9:2, 5-7; Luke 2:8-14.

2. And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem.

4. And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

2. The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined.

5. For all the armor of the armed man in the tumult, and the garments rolled in blood, shall be for burning, for fuel of fire.

6. For unto us a child is born, unto us a son is given;

and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.

7. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this.

8. And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock.

9. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid.

10. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people:

11. For there is born to you this day in the city of David a Saviour, who is Christ the Lord.

12. And this *is* the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger.

13. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14. Glory to God in the highest,
And on earth peace among men in whom he is well pleased.

GOLDEN TEXT—*Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.*—Isa. 9:6.

SILENT PRAYER—*I work for peace, that I may promote good will among men.*

The birth of Jesus represents the awakening of mankind to the Christ consciousness. The coming of the Christ into the mind and life is not after the

manner of birth according to the flesh. He comes in the form of man's conception of life and man's innate consciousness of God as an immanent presence. The names given to Jesus in prophecy show how all-pervasive the Christ idea becomes when it is received into the mind and held until it takes root and grows there. The Christ becomes "all things to all men" in very truth.

All aspects of divinity are included in the Christ. The names "Mighty God" and "Everlasting Father" may be thought of as designating God, the so-called first person of the Trinity, but they are applicable to Christ as well. "Wonderful" in loving-kindness and "Counsellor" of all who seek His aid, the Christ is within the mind and heart of man. Immanuel means "God with us" and represents our consciousness of being one with God and of God's being one with us. Jesus called Himself the "Son of man," but this Son of man was prophesied as becoming "Mighty God," "Everlasting Father," and "Prince of Peace." We are destined to rule not only our own lives, but the world in which we find ourselves and to make of it the kingdom of heaven. "Of the increase of his government and of peace there shall be no end." As we fulfill our high destiny, we shall do away with war definitely and forever. We should be about this business now, at this moment in the world's history. The world has been subject too long to war and confusion. Our responsibility is to establish in it peace that cannot be disputed.

A full understanding of the Jesus Christ teaching will bring peace on earth. Some have thought that this peace is to be a peace in heaven. But heaven is

already peaceful; why, then, does it need peace? Jesus prayed: "Thy kingdom come. Thy will be done, as in heaven, so on earth." The kingdom of heaven must be brought to the earth. "The kingdom of God is within you." "Lo, I am with you always." These words, spoken by Jesus Christ, do not sound like heaven afar off, but they tell us of heaven here and now and of Christ here and now.

Everyone can do his part in bringing the prophecy of Isaiah to pass, by letting Christ be born in him, by his right thinking and right acting, by radiating the Christ love to all his neighbors.

Some will say: "What is the use? If I do right, others will take advantage of me, and I shall be cheated, and evildoers will profit by my stand, leaving me to starve."

To these we ask: "Can God fail? Can the Son of God fail?" No! No one who does right, with the faith that God is backing him, can fail. When one takes God into his life as a partner, even though the world remains in turmoil, he will establish peace, health, and prosperity in his affairs.

Your peace and love will eventually have their beneficial effects upon the world, and you will have no small part in establishing the kingdom on earth.

Love must dwell in the hearts of men before peace can come to the world. Love must dwell in your heart before peace will come to your world. Love is the teaching of Jesus Christ. If you radiate love, you will find that it is contagious. Others will take it up and help you to spread it.

Jesus did not teach weak submission, nor did He teach resistance to evil. He taught that a powerful

understanding and realization of goodness or love will destroy evil. He taught that evil cannot overcome evil, but that evil must be overcome by good. Darkness will not destroy darkness, but a light will soon dissipate it.

If we expect to overcome war, we must begin to think peace and to teach our children peace. We must establish the Christ love within our hearts and express love toward everyone.

The state of consciousness in which we increase in character along all lines unites with intuition or the affectional and emotional phases of man's being to produce conscious perfection, the divine-idea man. This spiritual, higher true self of every person must bring into manifestation the peace that is promised to all men of good will.

We need not despair of the world because of its materialism and selfish, self-seeking greed. At the very center of materialism the Christ life can appear, and its purifying light can grow and spread out in ever-increasing clearness until it illumines the world with its rays.

The world watches the weakest link in the chain of human progress and prepares itself to face a break there. Countless breaks have occurred, and materialistic thought has devised no means by which they can be prevented. Truth fortifies the weak link with an aggregation of higher, truer thoughts of man and his destiny. "Suddenly there was with the angel a multitude of the heavenly host," proclaiming "on earth peace among men in whom he is well pleased." Co-operative efforts to realize peace and to renounce force as a means of insuring national security will

eventually be rewarded with permanent peace.

QUESTIONS

1. What is the individual's part in achieving world peace?
2. What was Jesus' teaching regarding the destruction of evil?
3. What is represented by the birth of Jesus?
4. With whom does the realization of perfect peace rest?
5. Of the names applied to Jesus Christ in prophecy "Prince of Peace" is given last, as though it is greater than those of "Mighty God" and "Everlasting Father." Why is this?

Lesson 13, December 27, 1953

UNITY SUBJECT—*Our Present Opportunity.*

INTERNATIONAL SUBJECT—*"Thy Kingdom Come."*
—Matt. 6:9, 10; 28:16-20; John 17:18-21; Acts 1:6-8; Rev. 11:15b.

9. After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name.
10. They kingdom come. Thy will be done, as in heaven, so on earth.

16. But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them.
17. And when they saw him, they worshipped *him;* but some doubted.
18. And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth.
19. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit:
20. Teaching them to observe all things whatsoever I

commanded you: and lo, I am with you always, even unto the end of the world.

18. As thou didst send me into the world, even so sent I them into the world.
19. And for their sakes I sanctify myself, that they themselves also may be sanctified in truth.
20. Neither for these only do I pray, but for them also that believe on me through their word;
21. That they may all be one; even as thou, Father, *art* in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me.

6. They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom of Israel?
7. And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority.
8. But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.

15b. The kingdom of the world is become *the kingdom* of our Lord, and of his Christ: and he shall reign for ever and ever.

GOLDEN TEXT—*The kingdom of the world is become* the kingdom *of our Lord, and of his Christ: and he shall reign for ever and ever.*—Rev. 11:15.

SILENT PRAYER—*My every thought bears witness to this truth: The Christ kingdom is now established in me.*

We think of Jesus as coming to earth to declare peace and good will and to express these much-needed states in His daily life. At the same time, He taught His apostles the principles that made a life of

peace and good will possible to them also and easy to live. When after the Resurrection He told His apostles, "Go ye therefore, and make disciples of all the nations . . . teaching them to observe all things whatsoever I commanded you," He described what we commonly consider the means of ushering in the millennium. That almost two thousand years have passed since the words were spoken puts us under a great urgency to obey them both as individuals and as a group of believers.

Each of us is sent into the world to proclaim peace among men of good will. Opportunity for us to make this proclamation world wide and to set an example of good will has never been so great as now. Our consciousness largely determines our influence; and if we keep our minds stayed on God, as Jesus did, we can make our influence felt wherever we go.

To be "sanctified in truth" is to be wholly devoted to Truth in all its aspects. As we attain this status, our vision clears, and we see aright. The mind focuses on the truth about each subject it turns to, and a perfect image is formed so that our understanding is increased and perfected. Perfected understanding and quickened perception are the "glory" of the Christ consciousness, and this glory is given to each person who aspires to know Truth for Truth's sake.

Unity is realized through the understanding of the Christ. "That they may be one, even as we *are* one." We understand national unity. In the same way, we can develop understanding of the greater unity that embraces the entire race in its scope.

The mental and spiritual elevation that makes

God consciousness possible is reached through meditation, praise, prayer, and thanksgiving—all constructive activities of the mind and heart. The thoughts of the individual converge toward either an inner or an outer focal point. A person lives from within, in which case he builds his house on the rock of reality, or he centers his mind on what others think and regulates his conduct by appearances. In the latter case, he builds on the shifting sand of mass personality. In the lesson for today Jesus sought to teach His apostles the importance of focusing life on the inner center.

Prayer is one of the strongest rays that converge toward the true center of man's being. The purpose of prayer is to strengthen oneself through the Spirit in the inward man. The "inner chamber," into which Jesus directed His apostles to go when praying to the Father, is the life of thought and feeling that each person lives to himself. As a rule, it can be communicated to others in slight measure only. Man's inability to communicate his inmost thought and feelings is removed as he realizes his oneness with others in Spirit. The race thought makes him one with all men on its comparatively low plane, but he knows that he cannot express his true nature on this level. He wishes to express it, but his efforts to do so focus his thought on what others think of him rather than on what he is in his own heart.

The habit of communing within his own heart daily in prayer helps a man to express his real thought. Concentration on the Spirit of truth within the heart harmonizes the whole life and brings out a certain sincerity that is a prime factor of success

in one's dealings with his fellow men. Genuine, unaffected expression of the higher self under all conditions is a mark of true greatness.

The conception of God as the indwelling Spirit does away with all thought of separation and makes of prayer an inner communion, brings about a harmonizing and a unifying of one's purposes with the Infinite through meditation and quietness. Jesus taught His apostles to pray simply; to sum up in clear terms what they already knew of God; to unify their hearts with infinite good; to sink personality in thought for the universal; to forgive without limit or reservation.

Prayer is of vital importance to all who are trying to live the Christian life. The subject has not been fully understood; therefore, persons sometimes pray and apparently receive no answer to their It is our privilege to pray the prayer that heals sickness, sorrow, and distress of every kind by identifying ourselves first with the Christ Mind.

Jesus set us an example of frequent prayer. That His mind was constantly in a prayerful state is beyond question. Because He had identified Himself completely with infinite Spirit, He could say at the grave of Lazarus, "Father, I thank thee that thou heardest me."

We are praying constantly whether we realize it or not. Our prayer is the dominant desire of our hearts, whatever it may be. Those who aspire to better things may be likened to the seed that under right conditions cannot escape expressing the life within it and becoming a beautiful tree or plant. Aspiration is a form of prayer in that it opens the way for

higher and better things to come into one's life.

QUESTIONS

1. Why are prayers sometimes not answered?
2. How does prayer help one to express himself?
3. What is the mission of each individual?
4. What determines our influence over others, and how may we make it felt for good?
5. What is meant by being "sanctified in truth"?
6. How may world-wide unity be realized?
7. How is God consciousness made possible?

NIGHT

Elizabeth Landeweer

Thank God for calm, serene, and lovely night,
Star-hung within the temples of the mind;
For we who are such lovers of the light
And turn like blossoms to the sun soon find
The noonday heat and beat of life too bright.
Oh, it is right that dawn should come and bring
The rose flush of our hope renewed and fresh,
The dew of promise sweet on everything,
The childlike newness of the heart and flesh,
And joy upsurging in a gilded wing,
With light that floods our being giving all
The glowing facets of its gems away.
But we who reap its beams are sometimes small
And blinded by the brilliance of the day.
Then let the curtain of the nighttime fall
With star dust for the healing of our sight,
The vast expanse of worlds on worlds above
To keep us humble and our hearts contrite,
Then fold us wondering in sleep and love.
O lovely night! O wondrous lovely night!

Silent UNITY

The light of the Christ consciousness shines full upon me, and original spiritual understanding is revealed.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

IT IS WITH MUCH happiness and thanksgiving that I report a rapid and complete recovery from the tortuous pain in my spine.

A year ago several responsible physicians handed down the decision that I should be very careful of my health because of chronic bronchitis and a kidney condition, which they said would never be any better.

A recent thorough examination revealed that the bronchitis is completely healed and the kidney condition causing the pain in my back has disappeared entirely. These wonderful blessings came about within the next twenty-four hours after my call to you.

From the very center of my being I sincerely thank my heavenly Father for His love and care, and you for the loving prayers in response to my call. —*Mrs. C. H. W., Alabama.*

I WIRED YOU FOR prayer for my husband one week ago today, for a serious heart attack. The results have been truly miraculous! After the doctor examined the patient, he didn't come to see him once, and left no instructions for care, only saying "there's nothing

we can do; it's up to you to get plenty of rest."

The pain was terrific but lasted only eight hours, and Christ never left the bedside for one moment. He surely was the only One in charge of this serious illness. We read the book *Effectual Prayer,* and because Christ was so strongly in charge I was able to care for my husband.

The plant where my husband works insisted on a complete medical report, so we returned to the doctor exactly one week later. He examined my husband and found the condition gone! Christ does heal! Thank you, and may God bless you richly. —*Mrs. A. L. M., Canada.*

My Help Cometh from Jehovah

My *Daily Word* and UNITY magazines have failed to reach my mailbox since I subscribed for them. Is there any way that you can check and find out what has happened to them? I surely want *Daily Word,* and if there is no other way to start it coming again, I'll subscribe once more.

I want to be sure that UNITY continues coming. Have been reading that periodical for over 30 years, I'm quite sure. It has given me a grasp on God and things spiritual that has lifted me from hopelessness and unhappiness to a plane where I've been permitted to render my community a real service.—*M. G. J., Minnesota.*

INCLOSED YOU will find a check for one dollar, for which please send me UNITY magazine. I have been taking the *Weekly Unity* and the *Daily Word* for almost a year; but had never seen the UNITY maga-

zine until the sample copy arrived just recently. On the cover it said, "More Beautiful Thy Works Appear," and I had to chuckle because the poor little magazine had been dropped in a puddle before it had arrived, and every page was stuck together so that I had to put out an effort to read each page. But the more I read the more wonderful the magazine became to me. It was just the reading material I had been searching for. It seems that I have been struggling so hard to understand the Truths found in Unity that they just did not penetrate.

Bless you all for Unity and the help it is giving so many, many people. Thank you so much.—*Mrs. T. S. V., California.*

Father, I Thank Thee

As we take leave of these last twelve months and turn to greet the incoming new year, I want to say again, "I thank you." I hope with these little words to convey to a small degree, even though vaguely, my sincere appreciation for all the beautiful thoughts brought to me through your publications. Each message from the pen of your co-workers awakens some new guiding impulse which finds anchor in my heart. Unity magazines never get old for me. I read and reread the wisdom of their pages and find always sources of pleasurable and helpful thinking. Just today I was scanning again July Unity and I am sure I shall come back to it often in the future.

My heart blesses your work and prays for its ever-widening circulation. These lines bring the warmest greetings from overseas and the sincerest expression of friendship.—*E. C. P., Austria.*

UNITY CENTERS AND CLASSES

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 2803 Highland Ave

ARIZONA

Globe—Sarah Lightle, 117 E Oak
Phoenix—Harold Irving, Woman's club

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

CALIFORNIA

Alhambra—Albert Ransford, 25 N 2d
Auburn—John Hinkle, St Luke's Episcopal church
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 200 S Canon
Burbank—Joseph & Mildred Haggerty, 1009 Cordova, Magnolia Arcade
Cambria—Alfred Williams, Derby & Warwick
Castro Valley—Edith Gruenwald, 6104 San Carlos
Compton—Margaret Butterworth, 115 N Chester
Culver City—Dollee Phillips, 4024 Irving
Escondido—Unity, 143 W Grand
Fontana—H P Nicholls, Community church
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st
Hermosa—Winifred Dietz, 77 17th
Hollywood—Rose Schneider, 1162 N St Andrews
Inglewood—Maude Galpin, 226 E Spruce
La Crescenta—Mary Adams, 4004 La Crescenta
Laguna Beach—Myron Key, 678 Glenneyre
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C. Wilson, Norma Knight Jones, C. Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Helen Mouton (col) 4419 Mettler; Glenna Arrowsmith, 967 W Vernon; Emma Luke, 2120 S Union
Modesto—Alma Ladd, 201 Eye
Monrovia—Irene Malloy, 201 E Lime
Montebello Park—Gertrude Hall, Woman's Club
Napa—Helen Wade, Churchill manor
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Oakland—Alma Morse, 144 Athol
Oceanside—Sonja Samiran, K P hall, 115 N Tremont
Pasadena—Max & Frances Flickinger, 293 N Euclid; Carrie Love, 80 Orange
Pomona—C L Tuntland, 249 W Monterey
Redlands—H P Nicholls, 306 Brookside
Richmond—Winifred Deming, 1125 Nevin
Riverside—Leroy Tuntland, 3940 8th
Sacramento—John Hinkle, 1025 9th; Blanche Evans, Native Sons bldg
San Bernardino—Mr and Mrs H P Nicholls, 763 D st
San Diego—Marie Fleming, 441 C st
San Francisco—Mary Scully, 25 Fulton; Ethel Higgins, 133 Geary
San Gabriel—Ethel Turner, 325 S Pine
San Jose—Rose Emery, 40-B S 1st
San Leandro—Barbara Lyon, 209 Joaquin
San Rafael—Helen Wade, 701 Mission
Santa Ana—Myron & Estelle Key, 2015 N Broadway
Santa Barbara—Robert Sikking, 227 E Arrellaga
Santa Cruz—Pauline Powell, 916 Riverside; Fredrick Robinson, 1118 B Mission
Santa Monica—Sue Sikking, 1528 3d
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Tweedy
Stockton—Grace Swannell, 48 W Poplar
Taft—Della Shutts, 402 Monroe
Van Nuys—Mary Hider, 7605 Van Nuys; Vera Stenen, 5745 Woodman ave
Vista—Sonja Samiran, 323 A B'way
Walnut Creek—Marie Giles, Eagles Hall
Whittier—Unity, 7819 Glengary

COLORADO

Colorado Springs—Ann Winstead, 1307 W Colorado
Denver—Alice Benson, 1441 Welton
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helen Kersten, 199 Fairfield
Hartford—Faith Cornwall, 721 Main
New Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel; Ann Sandefer, 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Chamber of Commerce auditorium
Daytona Beach—Mary Huck, 128 B'way
Delray Beach—Frances Jarrell, 415 E Atlantic
Ft Lauderdale—Nora Campbell, Woman's club; Maud Guitteau, 11 NE 8th
Ft Myers—Ann Werner, Grand & Lafayette
Hollywood—Nora Campbell, 211 Morse Arcade
Jacksonville—Wm & Bonnie Grenson, 634 Lomax
Lakeland—Unity, City Hall
Lake Worth—Maud Guitteau, 20 S Federal hgw
Miami—John Baughman, 158 NE 4th
Miami Beach—May Stoiber, 5501 Pine Tree
Orlando—Carolyn Parsons, 503 S Orange

Pensacola—Eva Rosencrans, 114 W Garden
Sanford—Carolyn Parsons, Valdez hotel
Sarasota—Dorothy Roy, Woman's club
St Petersburg—Louise Beaty, 801 6 ave S
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Hal Rosencrans, 423 Iris

GEORGIA

Atlanta—Wendell Mixson, 635 W Peachtree; Mabel Butts (col) 382 Ashby NW

HAWAII

Honolulu—Marie Handly, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

Alton—Elsie Eckert, Mineral Springs hotel
Bloomington—Margaret Cain, 108 E Mulberry
Champaign—Viretta Sutherland, First Methodist Church Parish House
Chicago—W I & Anna Hoschouer, 306 S Wabash; Unity, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, (col) 1129 E 45; Henrietta Gordon (col) 4307 S Mich; John Johnson (col) 3310 W 15
Decatur—Hazel Erisman, 317 W Decatur
E St Louis—Florence Schaefer, 656 N 79
Evanston—Maud Kellogg, Evanston hotel
Jacksonville—Viretta Sutherland, Dunlap hotel
Mattoon—Unity, 1305 Broadway
Rockford—Bernice Biggers, 115 S Regan
Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Erwin Schlag, 2440 Fairfield
Gary—Grace Free, YMCA 225 W 5th
Hammond—Grace Free, K of P hall
Huntington—Erwin Schlag, Court house
Indianapolis—Margaret Strahle, 907 N Delaware; Frederick Andrews, 8 E Market

IOWA

Des Moines—Wm Fischer, 3118 Grand
Sioux City—Grace Dickhaut, Insurance Exchange Bldg

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 3241 Victor

KENTUCKY

Louisville—Maebel Carrel, 1322 S 4; Ruth Cox (col) 1233 S 16

LOUISIANA

New Orleans—Elois Echlin, 4730 Cleveland; Ruth Murphy, 3722 St Charles
Shreveport—Gilliam David, 721 College

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—Elinor MacDonald, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—Elinor MacDonald, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State
Battle Creek—Eleonore Krafft, Woman's League
Bay City—Aelola James, 231 Wash
Birmingham—Frank Glabach, Theater bldg
Detroit—Eric Butterworth, 17505 2d blvd Martha Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; Lois Anderson (col) 146 Englewood
E Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, Metropolitan bldg
Grand Rapids—Leon Miller, Scribner & 2d N W
Jackson—Eleonore Krafft, Security bldg
Kalamazoo—Amy Moffatt, 209 W Dutton
Lansing—Nora Hines, YWCA bldg
Midland—Aelola James, Community Center bldg
Muskegon—Leon Miller, YWCA
Pontiac—Eve Edeen, 71½ N Saginaw
Royal Oak—Walfred Taurainen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Independence—Fannie Baldwin, 210 N Delaware
Jefferson City—Unity, 319 Ash
Kansas City—Louis E & Ethel Meyer, Dan N Saunders, 707 W 47th
Lemay—Julia McKee, 284 Lemay
Lee's Summit—Unity Village Center
Overland—Kate Evans, 2422 Goodale
Springfield—Polly Weeks, 213 E Chestnut
St Joseph—Osla Jones, 12 and Felix
St Louis—Dale & Donna Newsum, 4526 West Pine; Hilda Westermeyer, 3616 Bates; Florence Brummer, 4621 S Kingshighway; Ethel Bradley, 4328 Easton

MONTANA

Billings—Ross Breakwell, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Lillian Cook, 1023 2 Ave S
Livingston—Mary Wessel, 118 E Callender
Missoula—Maidie Van Etten, 517 E Main

NEBRASKA

Omaha—C N & Hallie Broadhurst, 1317 N 42d

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Allenhurst—John Manola, 411 Spier
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Clarion Lindas, Babcock bldg
Paterson—Gladys Stevenson, 35 Church

Ridgewood—Louise Gerhold, YWCA, 112 Oak
Trenton—Edith Berry, 135 Academy

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 Tijeras ave NW

NEW YORK

Albany—Marian Hoagland, YWCA
Buffalo—Lillian Matthews, Statler hotel
Elmira—Florence Duncan, 455 W Gray
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns
Great Neck—Emma Jean Sartori 73 Cutter Mill
Ithaca—Unity, Women's Community bldg
New Rochelle—Ethel Nickelsen, YMCA 175 Division
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park Ave; Josephine Siemon, 400 E 59; Stella Wrenn, 15 E 11 st; Nanna Sutton (col) 2333 8th ave; Janet Holland (col) 2523 7th ave
Rochester—Elise Rosenburg, 55 Prince
Roslyn Heights—Adele Woodruff, 53 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga A
Troy—Marian Hoagland, 50 2d
Valley Stream—Stella Wrenn, 145 S Franklin
White Plains—Eleanor Drew, Masonic temple

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Frank Grunder, 1025 W Market
Canton—Fred Beale, 203 6th N W
Cincinnati—Erma E Wissmann, 2853 Madison rd; Millie Leslie, 18 W 9
Cleveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid
Columbus—Joe Jones, 50 West 5th ave
Dayton—Ethel Crouch, 1008 Grand ave
Hamilton—Mary Harding, 117 Ross
Marion—Mercedes Fossler, YMCA
Springfield—Lucy Stringer, 2215 E High
Toledo—Wallace Tooke, 2740 Upton
Warren—Unity, YWCA bldg
Youngstown—Unity, Home Sav & Loan bldg

OKLAHOMA

Bartlesville—Ruth Jacques, 369½ Johnstone
Muskogee—Ruth Jacques, Equity bldg
Oklahoma City—Alice & Schuyler Cronley, 318 Midwest bldg
Okmulgee—Ruth Jacques, 111 E 7
Tulsa—Grace Kehrer, 714 S Boston

OREGON

Eugene—Unity, 1215 Oak
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 1835 Chestnut
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Santurce—Rafaela Melendez, 306 Condado ave, stop 17

TENNESSEE

Chattanooga—Frances Clement, 756 Oak
Memphis—Unity, 1911 Madison ave
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler
Dallas—Ruth Gillespie, Cora Crandall, 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnson, 901 Page
Houston—Lillian Brass, 3500 Louisiana; Corine Smith (col) 3902 Leffingwell
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Estelle MacPherson, 2609 Wetmore
Olympia—Warren Meyer, YWCA
Pasco—Beulah Scott, 404 N 7
Redmond—Ella Peterson, Cedar & Kirkland (library bldg)
Seattle—Donald O'Connor, Arcade bldg; Ella Petersen, 12511½ Bothell
Spokane—Herbert Hunt, 1124 W 6 ave
Tacoma—Warren Meyer, 1612½ A st
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Unity, Lewis Arcade bldg

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Mercer—Ella Beierle, Rice lake
Milwaukee—Mae Lundahl, 1820 E North; Emma Terrien, 1136 W Madison
Sheboygan—Lu Verna Bauer, 1603 S 9

CANADA

London—Herbert Nicklin, 70 Dundas
Montreal—May Duncan, Ritz-Carlton hotel
Ottawa—May Duncan, Kings Daughters bldg, Laurier ave
Toronto—Mary & George Dunning, 2249 Yonge
Windsor—Unity, Pitt bldg
Winnipeg—Edna Bowyer, 360 Young

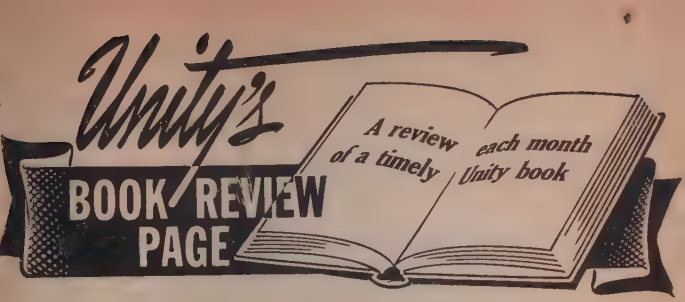
ENGLAND

Carnarvon, North Wales—Dora Johnson, Llanfair Hall
Easington Village—Thomas Merrington 11 Sea View, Co Durham
London—Ruth Hacking, 6 Stanhope Terrace, W 2
Nr Whitstable—Olive Hacking, 14 Russel dr, Swalecliffe, Kent
Sunderland—Thomas Merrington, Co Durham

MEXICO

Mexico D F—Clara Kouns Lumpkin, Juarez 30, room 305

Unity literature in French: Unite, 22 rue De Donai, Paris XVIIe, France; in Italian: Eva Pasini, 5 Corso Genova, Milano, Italy.



A More Wonderful You

A COLLECTION

As its title indicates, *A More Wonderful You* is a book on self-improvement. It comprises articles that were selected from the various Unity periodicals because they proved of great practical benefit to readers. Planned especially to help the reader express more fully his true self and to live a more triumphant, purposeful life, this book offers a wealth of helpful material.

Some representative chapter titles are: "Be Not Dismayed," by William A. Clough; "Self-Confidence," by Wright Field; "About Eating," by Lowell Fillmore; "Imagination," by L. Stevens Hatfield; "The Kingdom of Right Relationships," by Kathleen W. Welch; "Vanity," by Gardner Hunting; "True Security," by Constance J. Foster; "How to Make Your Work Easy," by Lowell Fillmore; "Your Right Leading," by James E. Sweaney.

Containing twenty-nine chapters in all, *A More Wonderful You* has become one of Unity's most popular books since its publication in 1952.

(*A More Wonderful You* is $1 a copy.)

UNITY BOOKS AND BOOKLETS

For Beginners in Truth	Beginning Again	$1.00
	Favorite Unity Radio Talks	1.00
	God a Present Help	1.00
	God Is the Answer — *Dutch, English*	1.00
	Great Physician, The	1.00
	How I Used Truth — *German, English*	1.00
	Lessons in Truth — *English, Italian, German, Spanish, Russian, French, Dutch*	1.00
	Letters of Myrtle Fillmore	1.00
	More Wonderful You, A	1.00
	New Ways to Solve Old Problems	1.00
	Prove Me Now	1.00
	Things to Be Remembered	1.00
	Whatsoever Ye Shall Ask	1.00
For Healing	Christian Healing — *German, English*	1.00
	Divine Remedies	1.00
	Jesus Christ Heals	1.00
	Truth Ideas of an M.D.	1.00
	You Can Be Healed	1.00
For the Home	You and Your Child — *French, English*	1.00
For Prosperity	Both Riches and Honor — *French, English*	1.00
	Prayer in the Market Place	1.00
	Prosperity	1.00
	Prosperity's Ten Commandments	1.00
	Working with God	1.00
For Inspiration	Best-Loved Unity Poems	1.00
	Be of Good Courage	1.00
	Household of Faith, The	5.00
	Lovingly in the Hands of the Father	1.00
	Mightier than Circumstance	1.00
	Prayer Changes Things	1.00
	Sunlit Way, The	1.00
For Devotion	Book of Silent Prayer	.50
	Effectual Prayer	1.00
	Holy Bible, American Standard Version	6.50
	Keep a True Lent	1.00
For Advanced Study	Atom-Smashing Power of Mind	1.00
	Christ Enthroned in Man	1.00
	Have We Lived Before?	1.00
	Know Thyself	1.00
	Metaphysical Bible Dictionary	5.00
	Mysteries of Genesis	1.00
	Mysteries of John	1.00
	Selected Studies	1.00
	Talks on Truth	1.00
	Teach Us to Pray — *French, English*	1.00
	Twelve Powers of Man, The	1.00
	What Are You?	1.00
For Children	Barky and His Friends	1.00
	Crybaby Kangaroo	1.00
	Jet's Adventures	1.00
	Jet and the New Country	1.00
	Jet's Choice	1.00
	Adventures of the Seven Spartans	1 00
	Teach Me to Pray	1.00
	Thank You, God	1 00

Greeting Booklets

Christmas Blessing	.10	Life Is Consciousness	.10
Christmas Spirit, The	.10	Mental Equivalent, The	.10
God Bless Your Christmas	.10	Protecting Presence, The	.10
Great Helper, The	.10	Recipes for Living	.10
Holy Bread	.10	Song of Life, The	.10
I Wish You Merry Christmas	.10	Week Before Christmas, The	.10

(Any 12 of these booklets $1. Envelopes included)

NEWS *from* UNITY

Charles Fillmore's "Lord's Prayer" Record Is Appreciated

"I am so glad for the record that I must write to you again. After I play it at night it repeats in my mind until I go to sleep. How wonderful it is to hear Mr. Fillmore's voice as he speaks the Lord's Prayer so plainly!"

And another Unity friend says:

"It is indeed a pleasure to write to you. Let me thank you many times for my lovely record. It is so beautiful, and it truly was a pleasant surprise."

The "Unity Viewpoint" theme music, "God Bless You Everyone," which is on the reverse side, also brings much inspiration to those who hear it, as this friend has indicated:

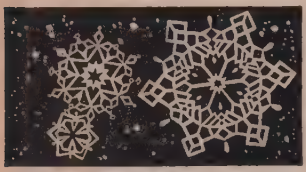
"I have the record 'God Bless You Everyone,' and it really helps a lot. When I feel depressed I play it; up go my spirits, and I go through the day thanking God for all my blessings. Thank you again."

The Lord's Prayer record plays at 78 r.p.m., is made of unbreakable Vinylite, and is priced at $1.50. Be sure to order several for your friends this Christmas.

Good Neighbor Thanks from Switzerland

"Not half an hour before your letter arrived I said to my friend, 'Now we will miss our *Weekly Unity*.' We knew our subscription expired in December and that we were not allowed to send money out of the country. How gladly we accept your special gift subscription! You will understand when I tell you that my friend and I live in this little place that has neither church nor library, that we are two elderly Americans. When we have read our

Weekly Unity we pass it on to an Englishwoman living in another place who is interested in Salvation Army work. From our magazine she selects suitable articles



and translates them into French for the Salvation Army paper."

Through Unity's Good Neighbor Fund Unity literature is sent free to those in foreign countries who desire it and who, for one reason or another, are temporarily unable to pay for it. To the friends whose loving donations make the Good Neighbor Fund possible, Unity School and those who receive literature through this fund send their sincerest thanks.

Ten-Year-Old in Panama Enjoys Paper Dolls

Recently this letter came to the editor of *Wee Wisdom* from a mother who lives in the Canal Zone:

"Inclosed is a paper doll drawn by my daughter R—— L——, ten years old. She enjoys *Wee Wisdom* immensely. The idea of making her own paper dolls, which apparently had never occurred to her before, has started her on a creative trend.

"R—— is the oldest of seven children. To date, five of them find a lot of amusement in all the *Wee Wisdom* stories and ideas."

Many other parents also find *Wee Wisdom* a great help for their children. It is especially popular at this time of year for Christmas gifts.

Boys and girls who receive the December issue will enjoy reading such delightful stories as "The Magic Mixing Bowl," by Gracye Dodge White, and "Grass for the Baby Camel," by Adele Jahr. The first tells how Tim Doolan received an old, battered mixing bowl as a gift, learned its magic secret, and ate a

wonderful Christmas cake. "Grass for the Baby Camel" tells how a little Puerto Rican girl celebrates her first Christmas in the United States and helps to make her family happy as well.

The December *Wee Wisdom* will also include, of course, all the regular features that children always enjoy. Plan to send several *Wee Wisdom* gift subscrip-

tions to young friends this Christmas. A year's subscription for *Wee Wisdom* is $2.

I Bless the Day You Thought of the Blind

"I am already receiving the Braille copies of *Daily Word* and *Wee Wisdom*. Both of these magazines are so wonderful that I would like to receive your latest publication in Braille, *You* magazine, I love this magazine and feel so inspired and encouraged as I read its pages. Therefore, will you please put my name on your mailing list to receive *You* also?

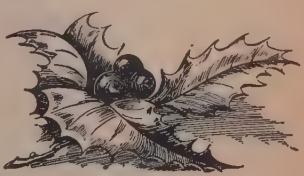
"I feel safe under the Unity teaching. May the day be blessed that you began to think of us who are blind. Thank you for your hearty co-operation in this matter. I assure you that your magazines certainly are drawing me closer into fellowship with the Christ who is within me."

Unity's Braille literature is provided without charge to those who desire to receive it and who can read revised Braille. The adult publications, *Daily Word, Finding the Christ,* and *Lessons in Truth,* are published in Grade 1½ Braille. *Wee Wisdom* for children, and *You* magazine for teen-agers, are published in Grade 2 Braille.

This work is made possible by the offerings of friends who wish to make Unity literature available for those without physical sight. All who are moved by the Spirit to do so are invited to help us maintain this service.

Literature Provided by Silent-70 Is Welcome

"In our rounds of county homes, hospitals, and so



forth, we are being asked for more Unity literature. The patients read and reread *Daily Word,* UNITY, and *Weekly Unity*. They also like the cards so much, which can be seen

on mirrors and other prominent places."

Unity's Silent-70 Department furnishes literature without charge to hospitals, orphanages, penitentiaries, and other institutions where it is desired. This ministry is supported by the contributions of those who wish to help others in this way.

Remember These Books for Special Gifts

These four books will give special significance to the Christmas season. Given as gifts, they will carry a real blessing and inspire the recipient for many months to come.

THE HOUSEHOLD OF FAITH—This attractive book tells the story of Unity and its founders, Charles and Myrtle Fillmore. It was written by James Dillet Freeman, who knew and loved these two great persons, and the story is told with humility and devotion to Truth. Bound in rich brown Keratol, lettered in gold leaf, and containing color photographs of Unity School and its grounds, *The Household of Faith* is $5.

HOLY BIBLE—This revered book makes a tasteful gift to be cherished for years. The Nelson Teachers' Edition, following the American Standard Version, is the edition that Unity recommends and uses. Printed on imported Bible paper and bound in beautiful, long-wearing black Keratol, this volume is $6.50.

METAPHYSICAL BIBLE DICTIONARY—Students of the Bible will find this book a valuable aid in their study. It gives the inner, hidden meaning of scriptural names of persons and places and usually includes a brief explanation of the derivation of words also. Containing 706 pages of enlightening definitions, this book is the result of years of research and preparation. Bound in rich brown Keratol, it is $5.

UNITY SONG SELECTIONS—This hymnbook contains words and music for "Joy to the World," "O Little Town of Bethlehem," and other favorite Christmas songs. Its 309 songs include hymns for general use, for other holidays, and for special occasions. Bound in dark-green Keratol; price, $1.

We can be at peace with ourselves and can build toward the peace of the world by overcoming habits destructive to peace and by cultivating the principle of peace in all our ways.—Clara Beranger in *Weekly Unity.*

For a Lasting Gift—

A UNITY MAGAZINE

WEEKLY UNITY—Eight pages packed with practical ideas to help you every day of the week. Especially appealing to those who are new in the study of Truth. Published weekly—$1 a year.

DAILY WORD—A devotional magazine that contains a page-length lesson, an affirmative prayer, and a Bible verse for each day of the month plus articles and poems by well-known Truth writers. Published monthly—$1 a year.

GOOD BUSINESS—A magazine for business people that helps them to think in terms of success and to apply Truth principles in business. Articles, poems, departments. Published monthly—$1 a year.

YOU—A convenient, pocket-size Truth magazine for teen-agers containing inspiring articles, stories, and poems that present Truth ideas in a form that young people will accept and use. Published monthly—$1 a year.

WEE WISDOM—A fascinating, fully illustrated magazine for boys and girls that gives them a better understanding of God working in their lives while it entertains. Published monthly—$2 a year.

UNITY—Of course, you are familiar with the oldest of the Unity magazines, and probably you will want to send subscriptions to several of your friends. Published monthly—$1 a year.

Christmas gift subscriptions will begin with the Christmas number of the magazine you order and will be announced by an attractive gift card bearing your name.

TO AVOID DELAY, SEND YOUR ORDER NOW.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

Send Yuletide Greetings

WITH UNITY GREETING BOOKLETS

Give them as gifts—send them as cards—slip them under the ribbons of gifts you wrap! These colorful and attractive Unity Greeting Booklets are inexpensive and require little reading time, yet they carry practical messages that will please everyone. These twelve Unity Greeting Booklets are especially suited to your Christmas giving:

I WISH YOU MERRY CHRISTMAS—This is the new Christmas Greeting Booklet, bearing a lovely snow scene on its cover and offering short articles and poems in the true yuletide spirit. In addition to the new booklet *I Wish You Merry Christmas,* these eleven other booklets will also cheer your friends at Christmas.

Christmas Blessing
The Christmas Spirit
God Bless Your Christmas
The Great Helper
Holy Bread
Life Is Consciousness
The Mental Equivalent
The Protecting Presence
Recipes for Living
The Song of Life
The Week Before Christmas

Pocket-size and printed on fine paper, each colorful Unity Greeting Booklet comes with a Christmas mailing envelope requiring only 2 cents postage. Booklets are sent direct to you so that you may personally address and mail them to your friends. Unity Greeting Booklets are only 10 cents each; 12 assorted (either your selection or ours) for $1. Send your order today.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

UNITY BOOKS FOR EVERYONE

(Price—$1 each)

NEW THIS YEAR

BE OF GOOD COURAGE, *by Frank B. Whitney.* Contains short articles and poems designed as aids to victorious living. Illustrated with inspiring pen-and-ink drawings by Ilah Marian Kibbey.

POETRY

BEST-LOVED UNITY POEMS, *an anthology.* Favorite poems from all the Unity literature; 181 poems by 111 authors. Twelve sections of poems for every need and occasion.

SELF-IMPROVEMENT

A MORE WONDERFUL YOU, *a collection.* One of the most popular Unity books. Contains twenty-nine excellent articles on self-betterment by the best-known Unity authors.

PRAYER

PRAYER CHANGES THINGS, *by Dana Gatlin.* Twenty dynamic chapters telling how you can use the transforming power of prayer to change your life. The author uses many true experiences to illustrate her points.

LIVING TODAY

THINGS TO BE REMEMBERED, *by Lowell Fillmore.* A collection of Mr. Fillmore's ever-popular articles from *Weekly Unity.* Published in response to public demand.

SUCCESS

PRAYER IN THE MARKET PLACE, *a collection.* Twenty-seven intensely practical articles from *Good Business* magazine that show how to use Truth successfully in the business world.

HAPPINESS

PROVE ME NOW, *by Gardner Hunting.* A collection of Gardner Hunting's most popular and helpful articles from *Weekly Unity,* for all who seek happiness.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

SEVEN WEEKS FROM TODAY...

You can be leading a happier, more prosperous life seven weeks from today if you will make room for the Unity Prosperity Bank plan in your daily routine. Through following the Bank drill you can turn from the limiting influence of negative thought and center your attention on God, thus bringing into manifestation the abundance that is inherently yours.

Choose three friends to whom you would like to send UNITY and fill in the coupon below to order your Bank. When it arrives follow the instructions and drill faithfully for seven weeks. You will gain a richer prosperity consciousness and have opportunity to share your good with your friends by sending them UNITY gift subscriptions. Order your Bank today.

Unity School of Christianity, Lee's Summit, Missouri

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three UNITY magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. U-12-53

CHILDREN'S BOOKS FOR CHRISTMAS

$1 EACH

FOR OLDER CHILDREN

ADVENTURES OF THE SEVEN SPARTANS, by Lawrent Lee. This is Unity's newest book for children. A collection of fourteen fascinating stories about members of the Spartan Club, it is illustrated with silhouette drawings and bound in green.

JET'S ADVENTURES
JET AND THE NEW COUNTRY JET'S CHOICE

These three books by Bula Hahn contain pioneer stories about Jet Stockwell and his family. All are illustrated with pen-and-ink drawings and bound in red cloth.

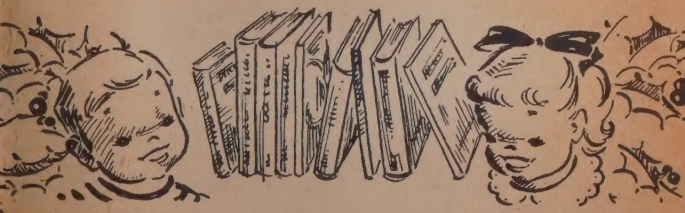
TEACH ME TO PRAY, by Bill and Bernard Martin. This is a book of thirty stories and prayers for children, beautifully illustrated in full color.

FOR YOUNGER CHILDREN

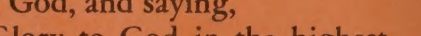
THANK YOU, GOD, by Bill and Bernard Martin. This is a children's prayer book by the well-known Martin brothers, profusely illustrated in glowing full color.

CRYBABY KANGAROO
BARKY AND HIS FRIENDS

Two books of read-aloud stories by Georgia Tucker Smith in her lilting rhymed prose. Delightful animal illustrations and bright covers enliven both.



UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

AND there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord. And this *is* the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest,
And on earth peace among men
in whom he is well pleased.